# CHRISTIANITY'S STORM CENTRE

by

CHARLES STELZLE

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# CHRISTIANITY'S STORM CENTRE

## A Study of the Modern City

BY

CHARLES STELZLE

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TO MY WIFE

WHOSE DEVOTION TO THE BEST
THINGS IN LIFE HAS BEEN TO
ME A CONSTANT INSPIRATION.

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# PREFACE

It does not necessarily follow that because there is to-day "three times as much social unrest as there was twenty-five years ago," therefore social conditions are three times as deplorable. Rather is the opposite true. No one would think of saying that the present chaotic political state of Russia, for instance, indicates that the people in that country are in a worse condition than they were when the tyranny of its rulers was accepted without any manifestation of opposition.

According to a report of the "Missionary Society for the Poor of New York and Vicinity," issued in 1817, there were in the city at that time small houses crowded with from four to twelve families each, often two or three families in a room, and of "all colors." Out of a population of 110,000, there were 1,489 licensed retail liquor dealers. Not less than six thousand "abandoned females" added to the vice and shame. Men who thrived on their dishonor kept large numbers of them practically slaves. In the seventh ward—poor and beggared beyond description—there were about two hundred and fifty saloons. Dance halls and dives, with "The Way to Hell" inscribed in glaring capitals, were displayed,

twenty in the space of thirty or forty rods. Sunday had become to the people in this part of the city a day of idleness and drunkenness. Thousands passed on Sunday over the ferry at Corlear's Hook to Long Island,—the "Coney Island" of that day. Ignorance and wretchedness of the worst description were common. Proportionately, social conditions in New York City are no worse to-day than they were nearly a hundred years ago. They have certainly been vastly improved during the past twenty-five years.

The present social unrest is one of the most hopeful signs of the times. It proves that we have to-day a higher standard of ethics. The struggle of this generation is made possible because of what has already been achieved.

Social conditions in our cities are still such as to give us great concern. But the tendency is upward. There are strong forces at work which are making for better things. The real danger is that of materialism, and indifference to the highest type of righteousness.

The Church must still deal with poverty and wretchedness, but its greatest problem is what to do with reference to the so-called "lower middle class"—the industrial masses.

Because of this, I offer no apology for devoting so much space to their interests. The problem of the city is largely an industrial problem. The economic interpretation of history is meeting with increasing acceptation. While it is true that religion has fre-

quently blazed its own way regardless of economic conditions, it cannot be successfully denied that in recent years, at any rate, it has been greatly influenced by social and industrial life.

Recognizing this fact, an attempt is here made to squarely face the problems which it presents, and to suggest practical methods of work which have been found effective in meeting them.

CHARLES STELZLE.

NEW YORK, *June*, 1907.

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# CHRISTIANITY'S STORM CENTRE

## I

## SOME CHALLENGING FORCES

*The Church Victorious*

Thus far the Church has stood the test of time. Her ideals and her methods have been so far above those of every other agency that she has surpassed them in the race for supremacy. For at no time in her history has the claim of the Church to be the truest representative of God in the world, been undisputed. Other religions and other institutions have insisted that they, too, must be recognized as representing the spirit and the teaching of the Creator. But the great strength of the Church lies in the fact that Christianity is the result of God seeking man, while all other religions are the result of man seeking God.

Misrepresentation and persecution have done their hurt against the Church. But neither the ignorance and the narrowness of the bigot, nor the hatred and the malice of the oppressor, have succeeded in ac-

complishing the Church's destruction. Rather have they forced the Church to define more clearly her position and to weld more closely her adherents.

Changes in political, in economic, and in social life have also come, but the Church has always adjusted herself to these changing conditions. Generally the change came quite naturally, because the great underlying principles upon which Christianity is built are applicable to every human condition, and the leaders in the Church quickly discerned the signs of the times, although frequently it required the strong, stern message of a prophet who saw with clearer vision.

Meeting changed social conditions.

And so, the Church has come down the ages with increasing power and influence. Sometimes with martial tread, in response to trumpet call; sometimes with ministering hand to hungry and distressed; sometimes with message strong to quicken conscience weak with sin, but principally in meeting the everyday needs of a common suffering humanity, whose cry for help was the Church's call to service. Not always has she been true to her highest ideals, but by these ideals must she be judged, rather than by her mistakes.

*The Church Imitated*

So great has been the influence of the Church that even some of her earlier rivals among other religions—catching something of her spirit—have been vastly improved, until sometimes the best that

is in them compares favorably with the inferior forms of Christianity; and the good that they adopted has become the enemy of the best that may be found in the fuller gospel of Christ.

Not only has the Church adjusted herself to changing social conditions, but she has been the principal factor in social progress. Even her enemies have been compelled to admit that the Church has done more for the common cause of humanity than all other agencies combined. But, as in religion, so in social progress, the spirit and the method of the Church have sometimes been appropriated by social reformers, and in some instances they have set themselves up as leaders of movements which ignored the Church. While the list of contributors toward worthy philanthropic and civic objects is very largely composed of Christian men and women, there is much individual philanthropy by, and quite a good many public betterment organizations under the leadership of, those who are not churchmen.

*The Church's Mistakes*

Unfortunately, it has happened that the Church imagined that she had a monopoly of all the Christianity which might exist in the world. The Church has occasionally forgotten that the success of Christianity does not depend exclusively upon her. She has been obliged to learn the lesson that God is not confined to her organization nor to her methods, in

**Supposing that she monopolized Christianity.**

His plan for the redemption of the world. The pride of the Jew suffered a severe shock when he was told that his nation could not have a monopoly of God. The same race, during Jesus' time, could scarcely believe that salvation was also for the Samaritan. It required a distinct revelation from heaven to convince even large-hearted Peter that "God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness, is accepted with Him." The first ecumenical conference of the early Church, as narrated in the fifteenth chapter of The Acts of the Apostles, declared, in a general proclamation, that the Gentiles need not be bound by certain forms and ceremonies which had been practised by the Christians who formed the Church as it then existed.

Often has God rebuked those who considered themselves the elect, in the matter of interpreting His will. Francis of Assisi, Savonarola, Wycliffe, Luther, and Knox, each were compelled to withstand those whose opposition was based upon a narrow conception of the true significance and the comprehensiveness of the kingdom of God.

There came a time in the history of the Church of England, when that denomination seemed to have gotten away from the common people. It was then that God raised up John Wesley, who organized a movement among the people which became the Wesleyan Methodist Church, and which served as a rebuke to

**Rebuke of unfaithful churches.**

the pride of the mother Church. Then, when the Wesleyan Methodist Church apparently forgot the purposes of its mission, God raised out of that Church another leader—William Booth—who established the Salvation Army. Both the Church of England and the Wesleyan Methodist Churches learned their lesson, with the result that both became more aggressive than ever before in the task of bringing the Gospel to the great masses of the people.

*Rivals of the Church*

It is not likely that any one force in the city's life will ever gain supremacy over the Church. It may be, however, that a combination of forces will cripple her usefulness and power. Probably other religions are to be feared least of all. While they may have many followers, none will ever usurp the place of the Christian Church. For their existence and their aggressiveness will purify the Church of those faults and failures which may have given rise to the introduction of false religions in our midst. But such religions do exist to-day. Sometimes with teachers from heathen lands, these devotees of religions whose doctrines have long since been exploded, are giving themselves to a worship which is contrary to the Word of God, and which would seem to violate the laws of good sense and a sane judgment. Nevertheless, there are thousands who blindly follow the leadings of men and

Other religions.

women who pose as prophets and seers of a new religious dispensation.

Others there are who have become adherents of a cult which denies the existence of matter, and which promises relief from every physical ill which mankind has suffered because of the lack of a peculiar kind of faith. Already this so-called religion has its temples in nearly every city, with its teachers and officers.

Then there are the societies for ethical culture, which also have their regular preaching services, sometimes with philanthropic agencies which attract and help those who need the ministry and the education which are to be found in these institutions.

Ethical culture societies.

Naturally there are elements of truth in each of these substitutes for the Church, even in the Orientalism which seems so heathenish to our Occidental tastes and inclinations. Some teaching there is which seems to satisfy the spiritual hunger of many who have been disappointed in the coldness of a particular local church that lacked the enthusiasm and the warmth of a great love. Others have failed to find in some churches that expression of the true ethical teaching of Christ and so they strayed to another organization to find in its doctrine something of that which their sincere hearts sought, but have failed to receive that life and power which come of a fuller fellowship with the Son of God.

*Testing the Church*

The Church to-day seems to have arrived at one of the most crucial periods in her history. Some there are who talk of the Church "holding her own." But that seems like offering a miserable sop to an institution which holds a commission to conquer and to regenerate the world. However it may be with reference to her task as a whole, no one can successfully deny that the Church is slowly but surely losing ground in the city. Nearly every city in America is witnessing the removal of its churches from the densely populated sections where the Church is most needed.

Losing in the city.

We plant our churches, as a rule, not where the largest number of people live, but where the Church will receive the largest financial support. We sometimes forget that the Church is simply a means to an end. Most of us think that the Church is the end. We talk about building up the Church instead of building up the people. Within recent years, forty Protestant churches moved out of the district below Twentieth Street in New York City, while 300,000 people moved in. This is simply typical of practically every city in the country. Alarmed for her safety, and for her very life, the Church has sounded a dismal retreat, in the face of the greatest opportunity which has ever come to her in the cause of home missions and patriotism.

*Development of the City*

We are rapidly becoming a nation of cities. In 1800 four per cent. of the population of the United States lived in cities of 8,000 and over. In 1900 there were about thirty-three per cent. In 1800 there were six cities having a population of 8,000 and more. To-day there are nearly six hundred such cities. While the total population in America increased twenty and seven-tenths per cent. from 1890 to 1900, the urban population of the country increased thirty-seven per cent.

Thus more than twenty-five millions of America's population dwell in cities of over 8,000 inhabitants, while more than thirty millions reside in communities of over 4,000 people. In Rhode Island eighty-one per cent. of the people live in cities. In Massachusetts the cities claim seventy-six per cent., in New York sixty-eight per cent., in New Jersey sixty-one per cent., and in Connecticut fifty-three per cent.

The proportion of growth.

This rapid development of the city is not peculiar to the United States. Already four-fifths of the people of the United Kingdom live in cities. While London is probably two thousand years old, four-fifths of its growth has been added during this century. Paris is four times as large as it was in 1800. St. Petersburg has increased nearly threefold in seventy-five years.

The factors which have created the city are still dominant. The introduction of labor-saving ma-

chinery multiplies the efficiency of those who remain on the farm, but fails to increase the eating capacity of the rest of the world. It is quite evident that with the decreased demand for manual labor on account of the use of machinery, the farmer is driven to the city, where he can find employment in the factory, where not only agricultural implements are turned out but every other conceivable object, for which the demands are almost unlimited.

Labor-saving machinery an important factor.

Notwithstanding the best efforts of well-intentioned philanthropists and capitalists to induce the immigrant and other laborers to move onto the land, they persist in remaining in the city, not only for the reasons already given, but because while the country-bred man seems to find it comparatively easy to adapt himself to city life, the city-bred man rarely adjusts himself to the ways of the country. Those who do go to the country are usually the ones who are comparatively free from the very state which seems to make this step necessary.

With the rapidly developing transportation facilities, the business man who makes his money in the city can easily make his home in the suburb, and usually he assumes no responsibility for the city's civic and religious life, often leaving it in the hands of the least capable.

Effect of transportation facilities.

Because of these inevitable changing conditions, and because in the cities are found every element

which has thus far tested the strength and the virility of the Church, and in some instances destroyed the very life of governments which had given promise of permanence, it is not difficult to understand that we are facing forces which challenge the Church for supremacy in the great storm centres of our country.

*The City an Industrial Problem*

The economic interpretation of history seems to explain the long series of events which have followed one another in the development of mankind. Other influences there have been which cannot be catalogued under this study, which have to do with the purely human elements, such as love, hate, ambition, and pride, to say nothing of the stronger religious influences, but nevertheless the fundamental basis of the development has been economic and industrial.

Economic and industrial influences.

It has been shown that the life of primitive man was largely determined by certain economic factors—the discovery of fire, the invention of pottery, the domestication of animals, and the use of tools. We speak of the ages of stone, bronze, and iron. We talk about the hunting and fishing, the pastoral, the agricultural, the commercial, and the industrial stages of civilization. The early migrations, the abolition of slavery, the awakening of nations, the American and the French Revolutions, and most of the wars of history, were largely due to economic causes.

There is no great political question before the

American people to-day which is free from this element. Nearly every law passed by the legislature, and nearly every governmental enterprise, has its economic aspect—if, indeed, it is not altogether economic in its nature. This is particularly true in the city.

The recklessness of great corporations in the violation of law and in the total disregard of the interests of the common people, which has so recently been exposed by legislative and by private investigation; the sharp competition in commercial life behind which even many of our otherwise honest business men take refuge in explaining their unlawful practice; the greed and the avarice of many employers in their dealing with those who are helping them amass great fortunes—these are centering in the city forces which may some day undermine every institution which stands for the peace and the prosperity of the nation. These unlawful and unregarding business interests stand as a challenge to the Church. And against them the Church must wage a battle as courageously as she attacks every other form of vice and sin which she finds among the people in other walks of life.

Business dishonesty.

*Some City Classes*

More dangerous than any opposing religious system is the Church's apparent failure to recognize the influence of the social and physical conditions which affect many of those whom we are seeking to win to

Christ. These conditions have more to do with their alienation from the Church than is generally supposed. Do you recall that for a time the children of Israel would not hearken to Moses because of the "rigor of their toil," even though he came with a message direct from the throne of God? For the same reason there are to-day thousands who would not listen to the Gospel message even though it were preached by an angel sent from heaven.

The helpless poor.

The filthy slum, the dark tenement, the unsanitary factory, the long hours of toil, the lack of a living wage, the back-breaking labor, the inability to pay necessary doctor's bills in times of sickness, the poor and insufficient food, the lack of leisure, the swift approach of old age, the dismal future,—these weigh down the hearts and lives of vast multitudes in our cities. Many have almost forgotten how to smile. To laugh is a lost art. The look of care has come so often and for so long a period at a time, that it is now forever stamped upon their faces. The lines are deep and hard. Their souls—their ethical souls—are all but lost. No hell in the future can be worse to them than the hell in which they now are. They fear death less than they do sleep. Some, indeed, long for the summons, daring not to take their own lives.

To such, what does it matter whether the doors of the Church are closed or open? What attraction has the flowery sermon or the polished oration? What meaning have the Fatherhood of God and the

Brotherhood of Man? Where is God? they ask; and what cares man, they say. It is in meeting the needs of these that the Church will be severely tested in coming days.

Class distinctions are more sharply drawn in the city than they are in the country. A deep hatred for those of the so-called upper class is only too frequently manifested by men and women whose lives have become narrowed by what they consider great inequalities in opportunity for securing more of the comforts of life. Daily, the newspapers contain stories which indicate this feeling of class-consciousness. A well-known New York evening newspaper sent to the opera a woman who has become a leader among the masses of the people of its great East Side, particularly among the foreign element. She then told the story of her impressions in the columns of that journal. Here is part of it:

Class-consciousness in the city.

"What interested me most was the condition of the people. I had never before in a public place seen so many women in all their extravagance of dress—their satins and silks and gold cloth, their laces and jewels. And yet I was told by one who knows that this was a quiet, modest display compared with that of other evenings; that Wednesday's assemblage is rarely so 'brilliant' as those on Monday or Friday. Here was represented no slight amount of human labor. A gown, a glove, a shoe, a jewel, a bit of lace, a fan. A million men and

Impressions of "Society."

women—aye, and children!—laboring for these idle sisters!

"If we consider also all they possess that they have not brought with them—a heap of gowns, of jewels, wardrobes bursting with their stores; houses, yachts, automobiles, carriages, silver and gold plate, collections of wonderful things of the world, rich carpets, tapestries, ornaments, many books, fine paintings—and leisure! leisure! Think of it! Time to grow, time to learn, time to see, time to hear, to absorb the best things of life; time to get culture, refinement, learning, knowledge, wisdom.

"A million people working for them! And they render no service in return. And yet no widespread, keen realization among them of the deep injustice of grinding the lives and the health and the hopes of the workers into unearned profits!

"The world that works is waking up! and waking particularly to a sense of its own great power. Some day they will peacefully take that justice which is now denied them, and not only for themselves, but for all. The rich and the idle may remain indifferent, some of them or most of them. It will not very materially matter so long as they who do the world's work are aroused to know their own power to usher in the dawn of industrial democracy, justice, and peace. Come to us and help if you believe in justice to all and freedom from wage slavery. We have manhood enough in us to refrain from coming to you with our chains and ask-

Workers awakening.

ing that you strike them off for us. We shall strike them off ourselves."

Not always is the feeling so strong or so bluntly expressed, but running through the lives of the great masses of the people in our cities, there is a note of social unrest which is also a note of warning against the flaunting of riches in the faces of the helpless and hopeless poor.

Closely allied to this element in the city's life are the problem and the challenge of the immigrant. He is coming at the rate of a million a year. He will continue to come. Always will he be present amongst us. Only about one-twelfth of the population in Paris is foreign-born. In London less than one-thirtieth of its population is foreign. But according to the census of 1900, the 160 cities in the United States having at least 25,000 inhabitants, have a foreign-born population of twenty-six per cent. It is worthy of attention that among the cities having the largest percentage of foreign-born inhabitants are those in Massachusetts, Fall River having forty-seven per cent., Lawrence forty-five per cent., Lowell forty-three, Holyoke forty-one. These New England cities exceed Chicago with its thirty-four per cent., and New York with its thirty-five per cent.

The immigrant.

In history, the immigrant has conquered nations, not always by force of arms, but by method of life or by force of character. Sometimes for good, often for ill. The average immigrant will make a good

citizen, provided that the American will show him how. And the American citizen has more to do with the right solution of the "problem" of the immigrant than has the immigrant himself. He stands, therefore, as a challenge to our Christian citizenship. "What do you desire me to become?" he is asking. "Shall I influence your social and economic life by the force of my greater numbers—by my religion, by my customs, and by my ballot—or will you direct me and mine into better things?" There he stands. What are the churches going to do with him? Either the Church must save him, or else the Church cannot save herself. Indeed, it will be only as the Church is willing to lose her life that she will find it again among the masses of the people.

Need for sympathetic direction.

The fact that he will become "Americanized" is not sufficient. Great crowds of Polish workingmen, fresh from the old country, crowded every Sunday morning about the doors of a Catholic church. The priest in charge was congratulated upon his success in reaching so many men. "Oh, yes," he replied, "but if you will come around in about a year or so, you will not find one of these here. By that time, they will have become 'Americanized.'"

Another element in our city life that challenges the Church is that great class of workers known as the "clerk class." They are usually spoken of as "working people," although they often consider themselves superior to the men

The "clerk class."

who wear overalls, even though the artisan may earn twice as much money, and perform a service which requires twice as much ability. The prejudice existing between these two classes is rapidly being broken down, because the toiler in commercial pursuits and the toiler in the shop and in the factory are coming to realize that their economic interests are mutual, and that they must stand together in their fight against a common foe.

To such an extent has this spirit been developed that the retail clerks' union is one of the most influential in labor circles. So far has this agitation gone among even the semi-professional classes, that in several cities the school-teachers are organized into labor unions, notably in Chicago, where they practically control the management of the public schools. Socialism and the spirit of social unrest which is so much in evidence in our cities, is by no means confined to laboring men. To a very great extent it is found among the clerks and among the semi-professional class, and even among the less prosperous professional men and women. At a recent election in New York, it was discovered that among twenty-two salesmen in a high-class clothing establishment, twenty-one voted for the candidate for Mayor who represented the most radical element in local politics.

Social unrest in the professions.

Many among the clerk class have become alienated from the Church. Indeed, the condition, social, economic, and religious, of thousands of clerks in

our cities, is one of the most serious which confronts us to-day. Many of them are desperate in their need. Their very position in social life makes their condition more deplorable, because of their inability, as a rule, to live up to the standards which they have set up for themselves or which others have set up for them. The hall bedrooms in which large numbers are compelled to live—women as well as men—witness many a tragedy.

This is particularly true of the women in our great cities. The wonder is not that so many go wrong, but that so many remain true to the Christian principles learned in the old home days. Many of these become embittered—against the Church as well as against society. They are fighting their own battles—alone, they believe, while the world moves on, leaving them in the solitude of the cold, dismal, kerosene-heated bedroom, with no one to comfort or cheer. It is no wonder that hosts of them have become alienated from the Church of their earlier years, and, even when they have not fallen into the bypaths of gross sin, they have been won to movements which are sharply challenging the Church for first place in the hearts of the people.

Trials of women workers.

*Significance of the Labor Movement*

Among the forces in society that challenge the Church to-day, none has become quite so effective as the labor movement. Here we find developed to a

remarkable degree the three great principles for which Christianity stands: viz., the value of a human life, the care of the human body, the development of the human soul.

Like all other great movements the labor movement has had its period of hysteria. Indeed, it has not yet passed the time when it should be wholly free from the sign of imperfection. Probably that day will arrive no sooner for the labor movement than it can possibly arrive for the Church.

The religious element.

But in spite of this shortcoming, there is so much religion in the labor movement, that some day it will become a question as to whether the Church will capture the labor movement or whether the labor movement will capture the Church. It should be understood that the labor union is not the labor question. It is simply one expression of the labor movement. There are thousands who are being deluded by the vain hope that if the labor union could be abolished, the labor question would be settled. If every labor union in existence were to be destroyed, the labor question would still be present—probably in a more aggravated form than it is to-day.

What constitutes the labor movement.

There are forces organized and unorganized which are included in this term. It includes the twenty-five million Socialists of the world, nearly seven millions of whom have cast their ballots for Socialist candidates. It includes the eight million trades-unionists from every

land, three millions of whom are in the United States and Canada. It is represented in the uprising among the Russian peasantry, twenty thousand of whom, in 1906, suffered martyrs' deaths in a cause which had become to them a religion. It involves the movement among the English workingmen, who, to-day, practically control the British Parliament. It is found in Germany, where forty per cent. of the people are working for the success of the "Social Democracy," and where this movement of the commoner stands as a menace before the Kaiser and the German Reichstag. It is greatly in evidence in Italy, in Belgium, in France, in Australia,—indeed, not a country across the sea but what has its labor problem, to say nothing about the social unrest that exists in Canada and the United States.

In view of all this, it does not require a very wise man to say that this is the era of the common man.

Common people victorious.

When the hour strikes that shall proclaim the victory of the common people, this is the question that will confront the Church—will they be inspired by a high religious ideal given them by the Church of Jesus Christ, or will they go on in a spirit of indifference because they have the consciousness that they have won all in spite of the Church? For win they will; no human power can prevent it, and no divine power will.

It is only too true that without a moral and a spiritual vision, the people are bound to perish, but

it must not be forgotten that without the rugged strength that comes with and through the common people, the Church is sure to fail. We need constantly to be reminded that the Church must save the people, but some day the people are going to help save the Church. When Christ preached to men, He attracted those from the middle-class downward. To-day the Church seems to attract principally those from the middle-class upward.

This alienation has been due not only to the fact that the working people have misunderstood the Church, but because the Church has misunderstood the working people. Largely because she has lost contact with the people themselves, the Church cannot understand the real nature and true aspirations of the spirit of democracy which has so strong a hold upon the workingman. Most of us think only of its dangers. It behooves the Church to study it and direct it with unselfishness, and with a devotion to the right which shall win the millions who incarnate the "common people."

The coming democracy.

The three great social systems that workingmen are hearing most about to-day, are Anarchism, Communism, and Socialism. To most people these are synonymous. It is because many otherwise intelligent Christian teachers and leaders have made this error in dealing with workingmen's problems, that thinking workingmen have regarded them with contempt when they

Socialism, Communism, and Anarchism.

have approached them with spiritual truth. Anarchism declares that law, and the restriction which it implies, is the source of all evil in society, therefore, it would abolish the law. Socialism, on the other hand, going to the other extreme, would have every detail in society governed by law, believing that only as men are subject to the rule of all, can the destiny of each be worked out harmoniously. Communism is an extreme form of Socialism, in that while Socialism advocates the holding, by the state, of all the means of production and distribution,—the factories, the tools, the waterworks, the railroads, etc.,—Communism would go a step farther, and have society own all private property as well.

Their moral aspects.

But it is in their moral aspects that these systems have their strongest hold upon the people who are their most faithful and most conscientious adherents. To the average person an Anarchist is simply a destructionist—a bomb-thrower. But bomb-throwing is not an essential part of Anarchy. Wicked men might throw bombs for the attainment of any desired end. The Anarchist insists that men will do right without the strong, compelling arm of the law. That implies a high sense of justice, of righteousness, of purity. One never thinks of law in the home, he argues, because one is controlled by the spirit of love. The Communist demands the surrender of one's personal interest, for the good of the whole community. That means self-sacrifice. The Socialist demands "from

every man according to his ability." That means a life of service. It will easily be seen that the success of any of these reform measures which are being presented to workingmen is dependent upon high, unselfish character. Christianity makes a specialty of the development of this character.

Relation to Christianity.

It is because there is such a close relationship between Christianity and the higher ethical ideals of some reformers, that almost every social reformer claims Jesus Christ as the champion of his particular social system. Whatever else this may prove, it indicates that the Christianity taught by Jesus Christ is a much broader thing than any "ism." Also, about every social reformer criticises the Church because it does not boldly proclaim his theory.

It has not yet been proven that any particular social theory, in its practical application, will bring about the golden age for which all good men are longing. Furthermore, the advocates of these systems are not clear in their own minds as to just what they want or how their schemes will work out. Is it not folly, then, to ask the Church to advocate a system which even its own advocates have not yet fully thought out? While it is neither expedient nor profitable for the Church to preach social theories, it is important that the great social and economic movements which are so highly regarded by the people, should become familiar to the Christian worker, both minister and layman.

*Socialism an Important Factor*

Socialism is becoming the greatest political and economic force among the masses to-day. Attention has already been called to the numbers who are in this significant movement. The growth of Socialism in the United States during the four years preceding the last Presidential election (1904) was sevenfold. If the increase during the next eight years is in the same ratio, the Socialists will elect a President in this country. But Socialism has become to many workingmen more than an economic system. It has become a religion.

Socialists have adopted the vocabulary of the Church. They are insisting that Jesus was a Socialist, and that Socialism is nearer the ideal presented by Jesus Christ than is Christianity, so-called. In the West in some cities, they have organized preaching services, which, in some cases, are presided over by ex-ministers and ex-priests. They have their Sunday schools, in which the Socialist catechism is being taught. Training schools for the preparation of Socialist agitators and teachers are being supported.

**Substitute for the Church.**

They have nearly fifty weekly and monthly newspapers, and one daily published in Chicago, which have wide circulation. There is a single weekly in the West, which sometimes has a circulation of nearly a million copies a week. Recently a special edition attained a circulation of three million copies. Besides the newspapers, tons

**Influence of Socialist Press.**

of other literature is published, nearly all of which appeals to the common man, for it is written in the language of the people. A prominent Socialist recently said that in his city, which was thirty-six per cent. Socialistic,—having a population of about 300,000,—nine-tenths of their campaign funds were used for literature of various kinds. The city was divided into sections, and three hundred men arise every Sunday morning at five o'clock, summer and winter, for the purpose of inserting this literature in the newspapers which are found lying upon the front porches, the leaflets being printed in various languages. If a man finds that he is unable to perform this service, he is required to provide a substitute. It will be noticed that their propaganda is not confined to the election season. It is a year-round campaign.

"Christian Socialism."

The Socialists are conducting more open air meetings than all of the Protestant Churches combined. But the doctrine which for years has been taught almost exclusively on the streets and in the saloons has found a place in the hall, the college, and sometimes in the Church. There are some who proclaim themselves "Christian Socialists." But Christian Socialism is an anomaly. One might as well say, and with equal right: "I am a Christian Democrat," or "I am a Christian Republican." It is quite true that one may be a Socialist and a Christian, too.

But the man who says that he is a Christian So-

cialist means to place the emphasis upon the word "Christian," while the Socialist who is interested in securing his vote thinks only of the word "Socialist." Meanwhile, Socialism is given the credit for the "Christian" Socialist's Christianity, which gives the party a dignity that it hardly deserves. Indeed, the dignity sometimes becomes quite an embarrassment to some of its leaders.

As Christianity is not a political party, nor, primarily, an economic system, it can hardly be compared with Socialism as such. The principles of Christianity applied to human society create political parties and economic systems, but Christianity is the motive power and not the machine. Needless to say, other political parties have been just as devoted to the principles of Christianity as are the men who call themselves Christian Socialists, so that their claim that Socialism is the only practical expression of Christianity seems to be rather egotistical.

Socialism has not a monopoly of the high aims and purposes for which Christianity stands. Perhaps it is because there is so much in Socialism that is not Christian that the Christian men in the movement find it necessary to label themselves "Christian." The great movements in behalf of the people inaugurated by the Church have been started and pushed along by men who have not thought it necessary to proclaim themselves as other than just plain "Christians."

**Socialism does not monopolize Christianity.**

What should be the attitude of the Church toward Socialism? First, it must recognize the right of every man to be a Socialist, if he is convinced that Socialism is morally and economically sound. Second, it must recognize the fact that there are some good things in Socialism, for which Socialism should be given credit. Third, workingmen should be informed that the Church does not endorse the present social system. It accepts only so much of the present system as is in accordance with the principles laid down by Jesus Christ. It insists that these principles shall be applied to society in all of its ramifications, but it also believes that others besides Socialists have both the brain and the heart to interpret these principles. Fourth, workingmen should be convinced that the Church is not offering them the Gospel as a mere sop, nor because it is afraid that some day they will bring on a revolution, and that it is offering the same Gospel, with all of its privileges, as well as all of its obligations, to their employers.

**Attitude of the Church.**

These, then, are some of the forces that challenge the Church in the City. Will the Church be true to her commission, to the example of her Master, and to her own history, or will she admit defeat at the hands of her rivals or her foes, ancient and modern? Will she confess that the social conditions which confront us as a Church and as a nation are too great a problem for her to meet and solve? These are questions

**Is the Church equal to her task?**

which must be answered, and answered, too, by many who are now in the Church, for in their lifetime will come many of the battles between the Church and the forces which challenge her to-day.

## II

## SOME FUNDAMENTAL PRINCIPLES

### *Conditions Favoring the Church*

#### I—WORKINGMEN HONOR JESUS CHRIST

THERE are four facts, aside from other important considerations, which make of the problem of the unchurched masses a question worthy of our most serious thought.

*First,* the masses of the people almost universally honor Jesus Christ as a friend and leader, and most of them believe in His divinity.

Mr. T. Edmund Harvey, deputy warden of Toynbee Hall, recently said:

"In that fortress of progress which the Socialist workingmen of Belgium have built in Brussels—Maison du Peuple—as you pass from one part to another of that hive of many activities, you may happen to go into an upper lecture hall, and note across the end of the platform a great curtain hanging. It is drawn reverently aside, and behind it one sees a fresco of the form of Christ, with hand uplifted, pointing the way above. It is surely deeply significant of the vital power of His mes-

sage and of the way He wins men still to follow Him."

Cheering Christ's name.

To have workingmen cheer the name of Christ at great mass meetings, is quite common, not only at religious meetings, but also at those held in the interest of political parties. It has been my privilege to address great mass meetings of workingmen in almost every city in the United States, the audiences numbering from one thousand to fifteen thousand. Frequently, at the mention of the name of Jesus, there has come applause from every part of the hall. Hundreds have, at various times, been corresponded with by the writer, with reference to their opinion concerning Jesus. Never has one mentioned Him in any but a respectful manner. As the police scattered a meeting of unemployed workingmen, the leader proposed "three cheers for Jesus Christ." The spirit with which they were given indicated that, down deep in the heart of the man who has become bitter against society, there is a high regard for Jesus, the Friend of the workingman.

### II—WORKINGMEN NATURALLY RELIGIOUS

Infidelity not common.

*Second,* the average workingman is naturally religious; although his religion may not always be expressed in the most orthodox manner. The audiences that attended the meetings of a late popular, but almost forgotten infidel, were not composed of the artisan class. Infidelity

scarcely exists among working people. The minister may as well take that for granted. He might better lay aside his sermons on apologetics and preach directly to the hearts of men. During the past year I was closely identified with six ten-day noon-hour shop campaigns, in as many principal cities. Four hundred shops were entered, five hundred ministers were enlisted as preachers, one thousand meetings were held, which were attended by nearly two hundred thousand workingmen. The preachers were instructed to present the Gospel simply and directly, with the view of obtaining an immediate decision for Christ. At the close of each campaign report meetings were held. It was the testimony of nearly every preacher who had a part in these meetings, that he had never been listened to with greater interest by any other kind of an audience. Many people imagine that in their efforts in behalf of workingmen, the religious work must be left out. As a matter of fact, workingmen respond most heartily to the religious appeal.

When I first began writing syndicate articles for the three hundred labor papers of the United States and Canada, the title "Reverend" was omitted, because it was thought that the title represented too much religion, and that it would be resented by the editors, to say nothing about their readers. But practically every labor editor added it to the name, and many of them conferred upon me the degree of "Doctor of Divinity." It is supposed by some minis-

ters that in advertising a meeting especially for workingmen, it is best to omit the "Reverend," but this is an erroneous idea.

### III—WORKINGMEN RECOGNIZE THE SOCIAL QUESTION AS A RELIGIOUS PROBLEM

*Third,* the social question is fundamentally a moral and a religious problem. In the end, there will be not one answer to the social question, but many. But all will agree in this,—all will be religious. History has prophesied it. The best labor leaders are coming to recognize it. Present social reform measures indicate it.

### IV—WORKINGMEN RESPONDING TO THE CHURCH'S APPEAL

*Fourth,* there has rarely been a time in the history of the labor movement when workingmen were so responsive to the appeal of the Church as they are to-day. The fine response on the part of the workingmen to the appeal of many ministers on "Labor Sunday,"—the changed attitude of the labor press towards the Church, besides other helpful signs which one cannot write about, make the situation one of great promise.

Endorsing Church work.

For these reasons the Church has a very decided advantage in the matter of gaining the supremacy over the labor movement, because it is already supreme in the most vital elements that enter into the question. The workingman's profound re-

spect for Christ, his natural religious disposition, the fact that the whole problem is fundamentally religious, and that workingmen are responding so favorably to the appeal of the Church, should result in victory for the Church.

Church supreme in fundamental elements.

Unfortunately, however, the Church has often had too narrow a vision. The labor movement is concerned with such complex conditions and such diverse interests which affect working people so vitally in their everyday life, that no religious movement which stops short of their complete emancipation—physical, social, mental, and moral—can hope to find favor with the masses.

## *Methods Directing the Church*

### I—SOCIOLOGICAL STUDY

The study of sociology of a certain kind is necessary in order to understand more intelligently the real needs of the people whom we are trying to reach. But studying sociology, one must make it a means rather than an end. It is unfortunate that much of the sociological study of the day is entered into because of its fascination rather than because of its helpfulness in reaching men for their own sakes. Human society is looked upon by these students very much as the entomologist looks upon his eleven million bugs. Men are being studied as types rather than temples. More time is being

The man the end.

spent over the question as to why a man did not have a good grandfather than is put into an effort to make him a good grandson. Furthermore, the ability glibly to quote a few pedantic phrases as to the sociological condition of the masses is not an evidence that one has a grip on the social question. The love in the heart of a Christian worker, which will constrain him to go to a laboring man who is burdened with sorrow and sin, and enter sympathetically into his life, will put him in the way of knowing more about social problems than many a so-called student of sociology will ever know about the real conditions of the poor.

Having determined the bounds of the field in which one's church is to operate, it is absolutely essential to know just who and what is contained in that field. An accurate diagram of the neighborhood, perhaps three feet square, with the location of churches, schools, public halls, theatres, saloons, labor unions, settlements, and other forces that make for good or evil, will be found very helpful in this study, both in its preparation and in the use which will be had for it afterward.

**Master the situation.**

In some cases it may not be feasible to become acquainted with every family in the community, but some other things, seemingly more important, might better be deferred until one knows the general character of the people. This knowledge will be invaluable. There is a feeling of intense satisfaction in realizing that one is the mas-

ter of the situation so far as a knowledge of conditions is concerned. Following are some vital questions which should be carefully considered:

Getting at facts.

How many people are there within the field?
What is their nationality?
Which nationality is on the increase?
How is this growth affecting the life, physical and religious, of the community?
What are their religious preferences?
What are the occupations of the people?
What is the average wage?
What is the cost of living?
What is the cause of poverty in the community?
Are the working people poor because they go to the saloon or do they go to the saloon because they are poor?
Do the people who are employed in the factories near the church live in the neighborhood?
Is child labor common?
What is the social condition of the children?
What is the general character of the homes?
Is there overcrowding in the tenements?
Are there many boarding houses near the church?
How many saloons within the district?
What is the general character of these saloons?
To what extent are they made the meeting-places of various organizations?
What forms of amusement attract the people of the neighborhood?
What do the people read?

Are the young men organized into "Social Clubs"?
To what extent are the people taking advantage of self-help institutions?
Are there clubs for workingmen in the community?
What is the secret of their success?
Is Socialism increasing?
What is the attitude of the working people toward the Church and why do they hold these views?

All these are questions which the Christian worker in a city parish should be able to answer with some degree of authority. And this information may be secured only by a thorough house-to-house canvass.

Knowing one's field will naturally suggest the needs of the people, and this will determine the general character of the work to be undertaken.

**An accurate basis.**

How much institutional work shall be done?
Just what form shall it take?
What shall be the character of the evangelistic meetings to be attempted?
Shall they be held in the church during the winter, or under a tent or on the street during the summer season?
Shall shop meetings be held?
What about the Gospel Wagon, "cottage" meetings, men's meetings, noon-day meetings?
Is it wise and necessary in the Men's Clubs to discuss social and economic topics?

The answers to these questions will be determined by the peculiar conditions found in the community. There is no plan which may be universally adopted with success. Therefore, every one must decide for himself just what he should do, but before any plan may be pushed intelligently, it is absolutely necessary to know one's field.

### II—EVERY-DAY MINISTRATION

The Church must realize that the ordinary means of grace will not suffice in the average city mission field. Dozens of dead or dying churches testify to this fact. The people living in such a community will look to the Church for almost every need in their lives. Therefore, if the Church is to reach working people, it must touch them at as many points in their lives as possible. The church in the workingman's district should be open every night in the week, and a good part of every day.

But the work must be entered into not merely that it may serve as a bait to win workingmen to the Church. Jesus Christ did not heal the sick in order to have them come to hear Him preach. He healed them because He had compassion upon them and because they needed healing. We have absolutely nothing to do with the matter as to whether the work is going to bring the people to our church; that is not the question. We are to minister to them because they need our ministry;

Not a mere "bait."

remembering that the people should be the end of our endeavor and not the Church.

The workingman will need this ministry even after he becomes a Christian. He has been accustomed to going to the saloon, or to the cheap theatre, or to the club, or to some other place to which we now tell him he must not go, because he has become a Christian. He has not the resources within himself that some other people have. He is not accustomed to reading. He has barely gotten into that atmosphere which will restrain him and help him and build him up. He is having the struggle of his life. Some of us may say that if a man is a Christian he will not be so tempted. But most of us will humbly confess that it requires all the grace that God gives us to keep from doing the things that we ought not to do, and to do the things that He wants us to do. What can we say for the workingman who has not had the advantages that many of us have enjoyed?

### III—AGGRESSIVE EVANGELISM

If the Church is to win the masses it must preach the Gospel of Jesus Christ aggressively and with enthusiasm. The day has gone by, if ever there was such a day, when we can hang a sign outside our church door, that reads: "Seats free, everybody welcome," and then expect the people to come in. They will not come. Furthermore, there is not a command in Scripture for the unconverted man to go to church. He is in-

**General invitation not enough.**

vited to come to Jesus Christ and to accept the gift of eternal life which He has to offer. It is after he becomes a Christian that he is told not to forget "The Assembly of the Saints," etc. Those passages that come to your mind with regard to church attendance refer to the Christian man and not to the unconverted man. Of course, in the meantime, he is not exempt from the penalty of rejecting Jesus Christ, and he cannot be made comfortable by this statement, and after he becomes a Christian the same obligation rests upon him; but until he does become a Christian there is no specific command for that man to go to church.

Christ's command "Go ye."

On the other hand, we find command after command for the Christian, the church-member, to go out upon the highways and hedges and compel them to come in—to come into the kingdom of Jesus Christ. Do you not see what this means? It means that the whole responsibility with regard to this question rests upon you and upon me, and if some man outside of the Church does not hear about Jesus Christ, it is because some man inside the Church is failing to do his duty. Sometimes it is said that it is the fault of the workingman that he does not go to church. Suppose that it is. Was not the Church established for faulty people? The hospital might say, with as much reason, to its inmates: "We can do nothing for you because you are sick," as for the Church to say to the masses of the people, "We can do nothing for you because you are

at fault." The greater their fault, the greater becomes our responsibility in the matter of reaching them with the Gospel of Jesus Christ.

We have absolutely no excuse in this matter. The whole thing must be met by the Church. It is not so much a question as to whether the workingman goes to the Church as it is whether the Church goes to the workingman. Either we must admit that the Church is equal to this problem, or else we must confess that the Church is a failure. If the workingman does not go to church, we must take the church to him,—into the shop at the noon-hour, under the tent during the summer season, out upon the streets where people gather.

### IV—HIGH-GRADE LEADERS

In this problem of reaching the city's masses, the most important thing is to get the right kind of men to lead in the movement. Methods are important, but more important is the man behind the method. Given the man with the right spirit, and the method is a decidedly secondary matter. The best brain of the world is giving itself to the solution of the economic aspects of the labor question. Is it not the part of wisdom for the Church to display her statesmanship by first recognizing the fact that there is an aspect of this question with which she is concerned, and then squarely trying to meet it?

**Men more important than methods.**

Furthermore, success in this work is a question of flesh and blood, rather than a financial problem. Sometimes you can buy it, and those who have the money are putting most of it into men and women. Meanwhile, a large company of our brightest workers are volunteering their services in the social settlement and self-culture club, because we haven't asked them to give it to the Church. Just here is the opportunity of the Church in its great social as well as its religious work. Let us secure the men and the women for work in the city fields on the same principle and with the same consecration that we find in volunteers for service on the foreign field and in the social settlement.

Men more important than money.

There are hosts of young people who have volunteered for service in the foreign field, who, for various reasons, have been detained at home. May we not enlist their splendid talents in the task of redeeming the city for Christ?

When the average church becomes impressed with its duty toward a particular downtown district, it usually plants in it a "mission," most frequently on a side street and generally in a dark, dingy, dirty building. It will put in charge of this mission a man to whom it will pay about six hundred dollars a year, and he will be expected to solve problems that would stagger many a six-thousand-dollar man. That is, he will be expected to solve certain kinds of problems that make some of us uncomfortable.

Then we wonder why we are not adjusting the city problem! Somebody has well said that "city mission work is the mired wheel of the American Church."

City no dumping-ground for incompetents.

There seems to be an impression in the Church that anybody is good enough to take the lead in so-called "city mission work." It is admitted that the field is in some ways a difficult one, but by many it is supposed to be simply a training school for practical work for the young minister fresh from the seminary. Just as soon as he has gotten rid of some of his crudeness through practice among or upon his city mission constituency, the minister is said to be ready for a "larger" work. It is a field, some imagine, which invites the man who cannot successfully hold a congregation in a church situated in the average church-going community. As a matter of fact, the man who cannot hold a congregation in a residence neighborhood church, will be a miserable failure in the downtown church. Instead of sending our best men to the churches on the avenue, we should send them to the city mission fields that demand the very best that God ever gave any man.

It is a good thing to send the young theologue down to the mission field. The experience will bring him into closer touch with human life than he will ever get in the uptown church, and it will broaden his sympathies. But to consider the work as a life occupation beneath him, is a mistake. During a

time of war we send the best-equipped men to occupy the strategic points, no matter what the conditions, and the true soldier always responds. Why does the Church send her poorest and least experienced men to the front of the battle in our great cities? Perhaps our system of paying salaries is wrong. Possibly it would be better to have the minister's salary come out of a common fund in a particular city organization composed of a group of churches, something after the manner of the collegiate church idea.

Whatever the method adopted, something should be done, in fairness to the talented man who is willing to give his life to the masses in the down-town districts, to keep him from being dependent upon the people whom he serves. It is well enough to say that the consecrated man should go into this work, even though he is not liberally supported. It will be observed that this is said, as a rule, by those who should go themselves, or by those who are doing practically nothing to advance the cause of Christ among the masses, or those who have other means of support while they are doing it.

Taking care of talented leaders.

Sometimes those who have no talent of their own to sacrifice, are quite willing to sacrifice that of some one else. And yet there is a great truth in this statement. No man will ever be really successful in Christ's work without the spirit of consecration and sacrifice. There are some men, however, who are

thoroughly consecrated to the hardest kind of city mission work in spite of a comparatively comfortable salary. The freedom from care with regard to the support of their families, and the ability to supply the needs of their people, which means formerly came out of their meagre salaries, have not taken away the simple devotion to their work.

*Spirit Animating the Church*

But having done all these things, we must reckon with some other important considerations. There are some things about the Church itself which must be right before we can continue to hold the people, even after they have been won to Christ. For there is a very real difference, sometimes, between winning a man to Christ and winning him for the Church. While the first is by all means the most essential, both should be accomplished by the true Church. What are some of the things that will attract the city's masses if the Church is to win them permanently?

I—AN ABSOLUTE SINCERITY

*First,* they must find in the Church an absolute sincerity. Betrayed so often by those who posed as his friends and made to feel that all business is a trick of which he is the victim, it is not strange that the workingman has become suspicious of those who express a desire to promote an enterprise in his interest.

Frequent betrayal cause of suspicion.

Sometimes the very men who were active in the political party or the business deal that brought bitterness to his soul also stood high in the councils of the Church. Unfortunately, this fact has been exploited in the labor press and upon the platform of the labor meeting to such an extent as to make the average workingman believe that all capitalists or employers who are in the Church are of the same type of deceivers. It is a fine thing that there are some Christian business men whose lives and work stand out so conspicuously that they give the lie to this miserable slander. Were it not so, it would make our task very much more difficult.

Frequently the workingman has become suspicious of the motives that prompted the Church in her efforts in his behalf. Was it simply because the Church realized that she had lost her grip on the workingman that she found it necessary to proclaim her friendship for him? Is the Church really interested in him for his own sake, or does she engage in this work so that she may proclaim to the world with a sense of self-satisfaction that "our Church" has won the favor of the masses? If the Church has any other motive than the one which impelled Christ to give Himself for the world, she is deceiving nobody but herself.

**Wrong motive sometimes alienates.**

### II—A GREATER DEMOCRACY

*Second,* working people will be permanently attracted to the Church by a greater democracy.

Does anybody imagine that the patronage and the paternalism which are so conspicuous in the average church mission, appeal to the workingman? While some kind of a mission enterprise is necessary in connection with our city work, it must not be supposed that soup kitchens, free lunches, and other favorite forms of charity can ever take the place of the spirit of brotherhood or the genius of democracy.

Some of us are fond of saying that the people in the mission have the same rights of membership that those in the home church possess. But suppose that they should exercise those rights; would there not be a panic in the home church? As a matter of fact, they are rarely, if ever, informed of its business meetings; they have no say in the matter of the selection of the pastor or the officers, either in the home church or in the mission which they attend. Neither have they a right to say how the money which they themselves contribute shall be expended. Their contributions may not amount to very much, but they are theirs.

Home church membership "rights."

The average mission as a means for reaching workingmen is a failure. It may reach the children, and sometimes it will attract some of the women, but the mission which has made a conspicuous success of reaching workingmen is very rare. When it has been done, it was due to the strong personality of the leader. The workingman will be attracted by the church in which he has a part in the government,—the church which

Average church mission a failure.

he can really call his own. That does not necessarily mean that the workingman will ask the right to attend the rich man's church. He probably would not feel at home there. This is but natural. But why cannot the rich church enter into some kind of a collegiate relationship with the workingman's church, putting its money into an enterprise which is supporting the regular church work, but which is incapable of meeting the social and physical needs of the community on account of the poverty of its members? This could be done without in any sense pauperizing the workers, and it should be done upon the same principle that the same church endows or assists a college or any other institution for the bettering of mankind. This plan would obviate most of the unfavorable features in connection with ordinary city mission work.

Personal service in securing democratic conditions.

But more important than the giving of money is the necessity of rendering personal service in the interest of a greater democracy in the Church. In England and in our own country many of the brightest young men of the so-called upper classes are devoting themselves to the task of bringing to the rich and the privileged classes a realization of their duty and their opportunity in the coming democracy. Already large numbers of these are standing for a squarer deal to the working classes. Working people are becoming impressed with the spirit manifested by the residents in social settlements in this respect. The social

settlement believes in the democracy. At any rate, it is saying so, and there are enough men in the movement who do actually believe in it to make workingmen believe in their sincerity.

It is interesting to note that most of these exponents of democracy are connected with the Church. Presumably, then, the Church also believes in it. Is it asking too much that we give clearer evidence of this belief? Nearly every legislative body in civil and political life has its representation of workingmen. This is due almost entirely to the agitation of the working people themselves. The most conspicuous result of this agitation is the elevation of John Burns, the English labor leader, to a position in the cabinet.

But analyze the make-up of our presbyteries, general assemblies, conferences, and associations. Without having accurate information at hand, it is perfectly safe to say that the workingmen in our churches are not properly represented in these judicatories. They are present in some of our churches, but rarely do they reach even the lower courts of the Church. When they do reach them, they are present in such small numbers and they are so inconspicuous that nobody thinks of appointing or electing them either on important committees or to the higher courts. The result is that our church legislation is largely influenced by a particular class, however unintentional this may be. Nothing would impress workingmen more than the

Lack of democracy in Church's councils.

knowledge that some of their own number had been elected to this high privilege. Before entering the ministry, I served eight years as a machinist in a shop that employed two thousand men. While thus employed, the Young Men's Christian Association in the city in which I lived requested me to serve on its board of management, although I was not a member of the association, because I could not afford to pay the annual membership fee. When I came to the shop the morning after my first meeting, and told my shopmates that last night I had met with the well-known business and professional men who were members of the board, and that my vote had counted as much as theirs, the men felt that they had been honored, because the Young Men's Christian Association had selected, not the superintendent nor the foreman, but a dirty, greasy, over-alled machinist from the erecting floor.

Frankly, I could not do very much damage on that board, because there were twenty-three men to vote against me, but the association never made a bigger hit with those two thousand men, than when they elected a machinist on their board of management.

Spirit of democracy in people's organizations.

The spirit of democracy is the strongest and most conspicuous element in the organizations with which workingmen are familiar. They find it in the labor union, in the lodge, in the club, and in the saloon. They do not always find it in the Church.

### III—A CLEARER SOCIAL MESSAGE

*Third,* the Church must preach a clearer message with regard to the social problems of the day.

It has nothing to do with social theories, but it must be concerned about the actual conditions which confront the workingman in his every-day life. The young men in our theological seminaries study about the social life of the Israelites, the Perrizites, the Hittites, and all the other "ites"; and when they become our pastors, they tell us about the social conditions that concerned these people who lived three or four thousand years ago, and we listen to them with very great interest. When foreign missionaries return to this country, to tell us about the condition of the heathen, they frequently base their strongest appeals upon the social life, the intellectual life, and the physical life of the heathen. But often, when a preacher in one of our American cities studies the social life of the people in his town and preaches about it, some good brother will calmly tell him that he might better preach the "simple" Gospel.

**Not theories but conditions confronting the masses.**

Nevertheless, the preacher must apply the great principles of Jesus Christ, the principles of righteousness, of justice, of love, and of service to these great problems. There are many workingmen who are to-day out of the Church, who were once in it, but who withdrew, they declare, because they felt

that the Church had no message for them in their everyday needs.

Some good souls are very much afraid of ethical preaching. But we have excellent authority for such preaching in the example given us by the prophets and by Jesus Christ Himself. Some of the people in the Church who are retarding the progress of the kingdom have undoubtedly experienced a spiritual conversion, but they need to be converted socially. Alongside of the present form of evangelism that we are hearing so much about, there should be an evangelism which will touch men more deeply in their social and their economic relations.

**Ethical preaching scriptural.**

Has the Church no message in behalf of the woman that toils under the most distressing conditions? Has she nothing to say with reference to the child that is underfed and overworked? Does she not care for those who live and work in homes and shops which are disgracefully unsanitary? Yes, the Church does care, we are told. We all believe that it does, or we should not be in it. But can't we say so more definitely? These are the questions that trouble and weigh down the workingman. Workingmen do not care for a maudlin sympathy which does nothing. They are not helped by resolutions that mean less. What they desire, and what they have a right to expect from the Church, is a clean-cut message and a decisive action which will actually help to relieve the

**Problems demanding attention.**

conditions under which many of them are living. And the Church can do it.

A ministers' association in a Western city recently declined to briefly discuss in the pulpits the question of the prevention of tuberculosis, although the death rate on account of the ravages of this disease was frightfully high, because, it was declared, "the Sabbath is a day of joy, and not a day of death." One is reminded of the city mission pastor's reply to his critical uptown ministerial brother who rebuked him because of the radical methods which he employed on Sunday, saying that "the Sabbath is the Lord's day." "That may be true up where you live," the downtown minister answered, "but it is the devil's day down where I am."

If the Church could grasp the tragedy of the social conditions in our big cities, there would be more of a readiness to respond to the call of the poor. Of this there is no doubt—the great mass of the toilers are waiting for the Church to come to their rescue.

### IV—A PROPHETIC SPIRIT

*Fourth,* the masses will be attracted to the Church when they find in it more of the prophetic spirit. Too long have most of us been boasting of our glorious traditions. The danger is that the Church will hold herself aloof from the movements which the people themselves are inaugurating, until they have become so strong and

Glorious traditions unavailing.

until the justification for their existence has become so self-evident, that there will no longer be any need for her leadership, because these movements will have received the stamp of popular approval.

Mr. Keir Hardie, the foremost leader in the labor movement in England, declared that "the religion which demands of an archbishop seventeen hours a day for organization, leaving no time for a single thought about starving and despairing men, women, and children, has no message for this age."

The prophet of the people must know something about the real needs of the people. These are rarely revealed in the seclusion of the study. More frequently the vision comes in the labor hall, in the factory, or in the home. Some day God will raise up a prophet who shall lead the millions of toilers to Himself. That day shall reveal whether the labor movement will capture the Church or whether the Church will capture the labor movement. Much will depend upon whether that prophet shall come out of the organized Church, or whether—as happened two thousand years ago—he shall come from the ranks of the common people—a despised "Nazarene."

## III

## THE TRADES-UNION

*Christianity Blazing Labor's Way*

The cloud on the industrial horizon has its silver lining. For labor troubles come as the result of an advancing civilization. Social unrest is sometimes an indication of social progress. There are no labor troubles in "Darkest Africa." Curiously enough, Christianity will have a good deal to do with introducing them.

Creating "labor troubles."

The ancient philosophers declared that "a purchased laborer is better than a hired one," "a workshop is incompatible with nobility." And in accordance with these principles they erected great prison-like structures in which they hid away the laborer, compelling half the world to live in slavery. It would make interesting reading to know how that "other half" lived. Then came Jesus Christ. Standards changed. Jesus discovered the individual. He showed the world how highly God values a human soul. Men caught His spirit, with the result that in every Christian land the standing of the laborer has been elevated.

It was in Christianity that the labor movement

had its rise. Its success is due to the fact that Christianity blazed the way. It needed the missionary of the cross; it needed Christian civilization to go before and prepare the foundation. Then came the labor agitator and built upon the foundation laid by Christ and His Church, many years before. It has taken a long time, and conditions are not yet ideal; but the principles of Jesus applied to society are responsible for the great advance made by the workingman since the day that he was a miserable slave. There has been steady progress like the irresistible sweep of a mighty river. Eddies have been formed which seem to mark the backward course of the stream. The pessimist has seen the eddy, and points to it as an indication that there has been only a backward movement, indifferent to the fact that the flood just beyond reveals true progress.

How workingmen have advanced.

The pessimist has forgotten that only a few centuries ago human life was counted so cheap that men and women were killed for sport. That not so very long ago England had upon its statute books over two hundred crimes whose penalty was the death sentence. Speak to him of the progress made by working people, and he will fling into your face the bitter argument of the "anarchist," unmindful of the day when workingmen lived in small, dingy, foul-smelling rooms; when they slept in cellars and over open drains; when men worked sixteen hours every day without being paid for the "overtime." He has forgotten the time when

manufacturers were actually paid to rid a parish of pauper children, who then became white slaves; when conditions were so degrading that in many cases full-grown men remained at home caring for the babies or mending stockings, while the women were engaged at the wearing work of the mill; when it was a crime to increase the workingman's wages above a certain amount; when workingmen could be put into jail for owing a storekeeper ten cents; when the mechanic received fifty cents for a day's work, at a time when fifty cents would purchase no more than it will to-day.

The increase in wages, the shortening of his hours of work, the multiplication of his comforts, his new educational advantages, his superior position as a citizen and a man—all these have made the average workingman a progressive, right-thinking individual. Viewed in the light of history, all this must appear revolutionary. Out of Christ's teaching have sprung the great world movements which have ushered in the larger liberty and the fuller life which He came to proclaim. The message which the angels sang on the first Christmas morning is being taught more widely than ever before.

**Labor movement and the early Church.**

It was among the members of the labor guilds of the apostolic days that the Gospel had its freest course. In those days practically every workingman belonged to the guild composed of the men and women of his craft. It is not unlikely that some of the apostles themselves

were identified with these organizations. This may have been especially true of Paul, who still worked at his trade as a tent-maker, usually seeking out those who were of the same craft when visiting a strange city. As he was dependent upon his trade for a living, and as he constantly travelled from place to place, it seems reasonable to suppose that Paul identified himself with an organization which would give him greater opportunities for gaining his support. If, in connection with this benefit, there might come an opportunity for doing a larger service among a great class of toilers, it may be that Paul again "became all things to all men, that by all means he might win some," following out the principle of his approach to men.

This we know without dispute—it was among the guilds of the large cities which Paul visited that he established the churches whose names are given us in the inspired record. And these very guilds of working people became centres for the proclamation of the Gospel.

Always have there been organizations of working people, born of a desire to better their social and economic conditions. Sometimes developed in secret on account of the oppression of the government, or the opposition of the employing class, and having its periods of depression as well as its times of exaltation, organized labor has gone steadily forward until to-day, throughout the world, it is eight millions strong.

Eight millions strong.

In the United States and Canada the American Federation of Labor has a membership of about two and a half millions. At the annual convention in Minneapolis in November, 1906, the President reported that there were at that time in affiliation with the Federation, 119 International Unions, 36 State Federations, 541 Central Labor Bodies, and 607 Federal Labor Unions, the Federal Labor Unions being composed of men who, for various reasons, are not affiliated with a particular trade, or those composed of "laborers." The 119 International Unions consist approximately of 27,500 Local Unions of their respective trades and callings. To this number must be added the railroad Brotherhoods, which are not affiliated with the American Federation of Labor, the Industrial Workers of the World, and several smaller national labor organizations, making a total of about three millions.

It has sometimes been insisted that the figures given out by labor organizations are an exaggeration, but it is well known among labor men that more frequently these figures are apt to be below the actual membership than above it, because they are the basis upon which the per capita tax is levied. Usually only such as are actually in good standing are reported, although there may be large numbers whose dues have not been paid, or who may have been temporarily suspended for other reasons, who are not included in the figures sent in.

*Relation to Unorganized Labor*

Frequently it is asserted that in spite of its large membership, organized labor represents only a small percentage of the working people of our country. It should be remembered, however, that when working people are spoken of in this connection, it includes great numbers who, for various reasons, thus far have been unorganizable. According to the census of 1900, there were about 29,000,000 persons engaged in gainful occupations in the United States. But these 29,000,000 include, in agriculture 10,000,000; in social and domestic service, 6,000,000; in the professions 1,250,000. Practically all of these are unorganizable and should be excluded from the comparison. Included also in the 29,000,000 are the 4,778,000 engaged in trade and transportation. But among these are bankers, brokers, merchants, officials of banks and corporations, bookkeepers, overseers, hucksters and peddlers, livery-stable men, undertakers, stenographers, and miscellaneous workers who are also unorganizable.

Proportion of workers in trades-unions.

Many of these, however, are being brought within the ranks of organized labor. Reference has already been made to the retail clerks and to school-teachers. More important than any other movement was the action of the American Federation of Labor at its last convention in receiving a group of nine delegates from the American Society of Equity, which represents many of the farmers' organizations of the coun-

try. This society is growing rapidly, and bids fair to become the most important organization of its kind ever formed. If a complete union between these organizations is consummated, it will mean the practical co-operation of the wage-earning and the agricultural interests.

Non-unionists not necessarily antagonistic.

While many workers are still outside of labor organizations, it should not be imagined that they are necessarily antagonistic to organized labor. Prominence is given to this supposition during a time of strike, when the most bitter feeling is aroused because non-union men are taking the places of strikers. This is an abnormal condition, and there come forward, during such a time, some who may be opposed to labor unions, although it is not true that every man who takes a striker's place is against the striker's organization. There may be many other reasons as to why he is occupying the place of what has been roughly termed a "scab."*

As a matter of fact, most of the principles of organized labor are accepted by practically all working people, even by those who are not in the unions. A wide experience among all kinds of laboring men bears out this statement. It is generally understood among them that these organizations are fighting the battles of their class. Not every man and woman

*This disagreeable term is applied by trades-unionists, not to all non-union men, but only to those who take their jobs during a controversy with their employers.

may belong to the army, but they all receive the benefits which come as the result of the army's fighting. They realize full well that without the labor union their condition would be infinitely worse than it is to-day, for even the employer who engages only non-union help must treat that help better because of the existence and the possible entrance of the labor union.

*Trades-Unions Permanent Institutions*

In spite of the most strenuous opposition on the part of employers' associations during the past few years, organized labor—although much more conservative, perhaps because more conservative—is really stronger to-day than it ever was. This fact might better be recognized: the labor union has come to stay. It is simply a question as to whether it is to be a good unionism or a bad unionism. If the workingman is to be deprived of his right to organize, he will be driven into Socialism. And none enjoy the opposition of employers to trades-unionism more keenly than do the Socialists. As between a grossly materialistic Socialism, and a fair, rational unionism, it should not take one long to decide. The ignorant foreigner, who is unacquainted with our American institutions, will in all probability be driven into the worst form of Anarchism. Some men are impatient because of the petty annoyances which they are called upon to suffer by reason of the almost constant friction in the labor world.

Good or bad unionism?

Such must learn that labor, too, has its just grievances, and that reason must rule and justice prevail on both sides before these perplexing problems can be adjusted.

An employer's opinion.

In an address delivered before the Commercial Clubs of Cincinnati, Boston, St. Louis, and Chicago, Franklin MacVeagh, a prominent employer in the latter city, which knows so much about labor unionism in its worst form, said: "Unionism has so much power for good and so many possibilities of evil, that it must not be dealt with by employers as a mere enemy, notwithstanding those undeniable occasions when unions must be fought relentlessly to a finish. For the situation is permanent. It is childish to think that we can abolish labor unions; the public opinion of all nations has accepted them as fixtures. We must develop, not abolish them. And the employers, as sure as there is moral responsibility anywhere in the world, must assume a distinct share of the responsibility for the increase of their usefulness and for the correction of their faults. And we come a long way toward progressive unions whenever employers deal with them as friends."

Spirit animating criticism.

Nothing is ever gained by mere denunciation. The time has come for a saner study of what Carlyle has called "the universal vital problem of the world." Ordinarily, trades-unionism is judged by a newspaper item which had its birth in an insignificant strike event, but which

was nurtured by the irresponsible reporter of a sensational newspaper.

Sometimes the story of tyranny or lawlessness practised by some trades-unions is true, but this lawlessness is not an essential part of trades-unionism, any more than "class rushes" or "hazing" are essential parts of the college curriculum. These are extraneous and incidental. Labor unions are not ideal. But neither is the Church ideal. Is it necessary to insist that because these institutions are not just what their truest friends and their most conscientious leaders desire them to be, they should both be abolished? Somewhere a wise man has said that "it is better to understand one's enemy than to silence him." Assuming, for the moment, that everything said against the labor unions is true, nevertheless, it would be well for students and Christian workers to study the statements and the arguments of trades-unionists themselves. There is unquestionably another side to the story.

*Organized Labor's Defence*

They tell us, for instance, that the manager or superintendent of a great corporation who refuses to deal with the elected representatives of the trades-union who may not be in the employ of the corporation sometimes fails to realize that he, himself, is the elected or appointed representative of a number of stockhold-

The employers' "walking delegate."

ers, thus practically becoming the business agent, or "walking delegate," of his corporation.

The unions do not demand equal earnings for all workmen, thus reducing the skilled workmen to the level of the lowest,—as is so often insisted. They do insist that a minimum or living wage be paid, but there is nothing in the laws of the American Federation of Labor or any of its affiliated unions that prevents an employer from paying any employé as much more as he pleases. Nor in connection with this do the unions insist upon the employment of incompetent men. Where agreements exist, the employer can hire any man he pleases in compliance with the terms of the agreement. Where no agreement exists, the union exercises no jurisdiction in the matter, but in either case the employer has every right to discharge the incompetent, shiftless employé.

The American Federation of Labor does not draw the color-line, nor do its affiliated national and international unions. A union that does cannot be admitted into affiliation with this body. A portion of the pledge taken by every candidate for membership reads: "I promise never to discriminate against a fellow-worker on account of color, creed, or nationality." Colored men are sometimes rejected, but there is no unjust discrimination in such cases, as white men are more often treated in a like manner. Even in the South, where race hatred is so prevalent, the negroes have been admitted into the trades-unions, while they have been

No color-line.

barred from other organizations that are antagonistic to organized labor. The color barriers have been broken down by labor unions, and not his color but his character bars a negro when he is barred.

Trades-unionism does not antagonize labor-saving machinery. It welcomes all such innovations. It does believe, however, that such machinery was intended to be a blessing, and in order that it may not become a curse a shorter workday is advocated, so that a large proportion of labor shall not be displaced and thus become sufferers instead of recipients of some of the benefits gained by modern inventions.

Trades-unionism insists that it is not a labor trust. A trust excludes the many for the benefit of the few. Except in very rare instances—and then in only a few unimportant trades—trades-unionism opens wide its door to every workingman in the craft, frequently reducing or abrogating the initiation fee in order to make it easier for the candidate. A trust is a close corporation; a trades-union diligently seeks new members. Its officers are not high-salaried officials. They are usually underpaid, when one considers the character of the work and the other demands which are made upon them. The business agent of a labor union usually receives as his salary only the rate of wages which prevails in his craft. The international officers, who carry great responsibilities, which demand executive ability of a high order, receive only what is paid an ordinary clerk in the office of a corporation. It will be interesting to

note that the term "walking delegate" had its origin in the action of a New York labor union which refused to pay the car-fare of its business agent.

The "walking delegate" does not have unlimited power in the matter of calling a strike. The men do not blindly follow his dictates. The business agent, as the "walking delegate" is known in labor union circles, can order a strike only when the question has been voted upon by the members of the union. He then simply announces the strike. Sometimes he is given power to order a strike by the men themselves, in an extraordinary case, but even under such circumstances, the action must be endorsed by those directly concerned. It is not his business to stir up trouble for peaceably inclined workingmen. He is considered the most successful business agent who keeps his men at work. Frequently he winks at open violations of stipulated agreements on the part of the employer, in order to prevent a strike. He is really the "pastor" of his union. He visits the sick, he finds work for the unemployed, he cares for those in distress of any kind.

The "walking delegate."

The officials of organized labor are usually men of good character. As in all other organizations, undesirable men will at times succeed in securing an office, but in the democratic labor movement such men can be easily removed, and are removed. Many of these officers, business

Character of labor leaders.

agents, local officials, and officials of national and international unions are members and officers in the various churches.

I sat, one day, in the office of a labor paper in a Western city, and in the course of an hour six men casually dropped in to see the editor about matters of business. I discovered that every one of these men was either a member or officer of some church in that city.

Some time ago, at a conference of ministers, to which had been invited the most representative man in the Trades Assembly of that city, it transpired that this representative was one of the most active churchmen in town.

The presidents of several labor unions which I have addressed are Presbyterian elders. I recently talked with three national officers in three different labor organizations, all living in the same city, and I discovered that all three were the most aggressive officers in their particular churches.

Three prominent examples.

I recently met the chairman of the Committee of Adjustment on a great railroad system, who was at one time talked of as the successor of Chief Arthur of the Brotherhood of Locomotive Engineers. He was then representing the engineers of that system, and he was an active man in the Methodist church to which he belonged. His wife was the State President of the Woman's Christian Temperance Union. He said with emphasis (and in his capacity as chairman of the Adjustment

Committee he could speak with authority) that the labor problem would never be settled until the principles that are taught by Jesus Christ and the Church are applied to human society.

The national treasurer of one of the strongest labor federations in the country is a Presbyterian elder. He has the confidence of the entire association, and to him was committed, only the other day, one of the most delicate tasks that had ever been entrusted to a labor leader. He was selected to call on the President of the United States in company with another official in whom the association had not the same confidence. It was quite evident that the churchman stood very high in the estimation of his fellow-unionists. In the same town, I met another official whose name is known throughout the country as one of the most aggressive labor leaders. When I saw him he was looking for a preacher who could conduct a service in a little Baptist church in which he was interested.

**The vicious element.**

It has been asserted that labor unions admit immoral and even vicious men to membership. Trades-unionists declare that this charge is malicious. Trades-unions have character qualifications, and men are required to be "sober, steady, and industrious workmen" before membership can be gained. It would be foolish to assert that the trades-unions do not have immoral or even vicious members, but not to a greater extent than other organizations that are supposed to have

a high standard of ethics, and to which all classes of people belong.

It is undoubtedly true that trades-unions are directing their efforts to bring into their ranks importations from other countries that are not always considered desirable. But it must be admitted that the employers, and not the trades-unionists, are largely responsible for the presence of this class of labor in our country. If they are good enough to be brought here and employed for profit by the employers, and by the opponents of organized labor, then—the unions say—it follows that they must be good enough to organize into trades-unions, and thus protect themselves and help and receive help for man's social and moral uplift.

The principle of the so-called "closed shop" is accepted in everyday business life; why may not an organization of workingmen, it is asked, similarly make a bargain with an organization of employers? The dealer will agree with the manufacturer to handle only a certain kind of goods. This is considered perfectly legitimate. Why does it seem unconstitutional when precisely the same bargain is entered into between the employer and his employés? The labor union says to the employer: "We will agree to furnish you with competent men at so much per day. We can control the men in our organization, so we ask you to employ only our men, thus making your shop a union shop. If these outside men will agree to make the same

The "closed shop."

contract with you that we have made, we shall be glad to have them come into our organization, thus giving them the same privileges that we enjoy."

Trades-unionists have come to believe that the average employer who fights so strenuously for the "God-given right" of the non-union workingman to exercise his privilege of remaining out of the union if he desires, declaring that his shop must be an "open shop" for free men, will usually shut out the man who exercised the same God-given right by becoming a member of the trades-union, so that practically his boasted "open shop" policy means a "closed shop" to the unionist.

**Why unions are unincorporated.**

But, it may be argued, the trades-union is unincorporated, so that an employer cannot hold it to its contract, while he himself is liable to damages. This is not wholly true. It is well known that an unincorporated concern can neither sue nor be sued, so that both the employer and the trades-union are on an equality before the law in this respect. Furthermore, if the trades-union were to become incorporated it would be a comparatively easy matter for an unscrupulous employer to hire a spy to commit an act of lawlessness which would result in the destruction of property whereby the entire union would become involved. A successful suit for damages would practically disrupt the organization. If all employers were absolutely honest, the incorporation of the union might be insisted upon; but for the reason

given above, organized labor is naturally cautious about taking a step which would bring it practically no advantage, while it would lay itself open to the assaults of its enemies.

The right to run one's business as one pleases must have its limitations. Great changes in the conception of personal and property rights have come as part of the democratic evolution. In some respects a man can run his business as he pleases, but in other respects public opinion, and frequently public law, steps in and limits his exclusive control. In the matter of employment it is being recognized that there are two parties instead of one. A man may do as he pleases only in so far as that liberty does not injure the well-being of his fellowmen. One may not set fire to his own house, nor may he sell cigarettes or whiskey, in some States, because the exercise of that privilege might injure somebody else.

The non-union man, by accepting lower wages and longer hours, sets up the standard of living for the entire craft. The trades-unionist believes that he may degrade the men who required years of hard work to bring themselves up to their present social and economic level. It is because of this fact that workingmen object so strongly to Chinese and Japanese immigration. But what about the non-union man who demands and receives everything that the unionist asks for? Surely, it may be said, he is not degrading the workingman. The time may come, however—say trades-unionists

The non-union man.

—when the workingmen of his craft may have a grievance which will require a united protest against the unfair treatment of the employer. Outside of the organization, that non-union man may become a menace to their interests even though he is receiving union wages and working union hours. He may be used against them. Furthermore, he is receiving the benefit of the years of sacrifice and hardship of his fellow-workmen without assuming any of the obligations of the union. He is quite willing to have others fight his battles, without subjecting himself to the perils of the warfare, and frequently his conscientious scruples against joining the labor-union consist simply of an unwillingness to assume these obligations.

Limitation of output is sometimes charged against the trades-union, but practically no attention is given the regular meetings of manufacturers and dealers in which they openly discuss and agree upon prices and the limitation of their product in order to maintain these prices. This applies to practically every great corporation. In some industries the producer will cut off the supply of the dealer if he sells the product cheaper than the price demanded. Meanwhile the same concern will insist on the workingman's right to sell HIS labor for whatever price HE pleases. Every storekeeper despises the merchant who cuts his prices, but he will usually defend the workingman who cuts his. Even some ecclesiastical bodies will not permit a

Limitation of output.

minister to accept a call to a church unless the salary to be paid is up to a stipulated amount, although, of course, they will not prevent his preaching in that church.

Trades-unionists are accused of limiting the number of apprentices. It is true that sometimes this has been done from a purely selfish motive. But they have been compelled to resort to this measure at times because some employers have filled their shops with boys, who were frequently kept at work on a particular machine or on the same kind of special work, which enabled them to do a man's work in a year or two, thus not only depriving the full-fledged mechanic of his position, but, at the end of his apprenticeship, the young man found himself a "specialist," unable to pursue his craft as a journeyman, and, therefore, he was replaced by another boy, who would pass through the same experience. Apprenticeship question.

A wide correspondence on this point has convinced me that the statement that trades-unions are preventing American boys from learning the trade of their choice, has little foundation in fact. Just as often the employer is responsible for this condition. In many of the leading trades the employers have not engaged nearly as many boys as the rules of the union permit, often because the union insists that the boys employed should really be taught the trade.

In the matter of piecework, when the employers

found that by hard spurts their employés could earn a little more than was customary, it frequently happened that a reduction was ordered in the piecework price, so that soon this system in many trades became "the pace that kills."

In practically every instance where the rules of the labor union seem unjust or tyrannical, the men have been compelled, in self-defence, to establish such laws as would guarantee them some protection against further encroachment by unscrupulous employers. The extra five minutes at the end of the day in order to "finish a job" became a regular thing, and soon it lengthened into a quarter of an hour or longer, while frequently a protest brought only abuse. Hence, the apparently arbitrary ruling that under no circumstances must a man work beyond the time limit. It is unfortunate that the fair employer must suffer with the unfair.

Occasion of obnoxious rules.

*Moral and Ethical Value*

The labor-union has an ethical value which is rarely appreciated. Labor halls have become social centres. Frequently helpful lecture courses are given. Social features, uplifting in character, are often supported, and there is a moral value in the regular meetings of the union. A man soon realizes that he cannot force a particular measure upon his associates. He must possess the facts and present them. And every man has a fair chance to present

his views, no matter how unpopular he or they may be. He learns the lesson of subordination to the will of others, which is always a good discipline. He learns the value of brotherhood, of co-operation, of team-work. He is sometimes called upon to make real sacrifices for the sake of his fellows.

It frequently happens when it becomes known that a member of a labor-union who has run into debt desires to "skip the town," his union will withhold his travelling card until his debts are paid. Very little has been said to the public about the millions of dollars which have been expended in sick and death benefits by trades-unions. Typographical Union No. 6, of New York City, known as "Big Six," with a membership of six thousand, has distributed during the past ten years in sick, death, and out-of-work benefits the sum of $385,000. The national organization supports a finely equipped home in Colorado for consumptives. The cigarmakers' union, with a membership of 45,000, disbursed, in 1906, the sum of $467,717 in sick and other benefits, and during the past twenty-seven years $7,313,257.29 was given to its needy members. Rarely does a trades-unionist apply to the Charity Organization Society, or any other society, for aid.

Restraint and relief.

Organized labor has done much for the cause of temperance among workingmen. There is probably no purely philanthropic organization which has done more in this direction. In many instances there is

a prohibition clause in the contract with the employer. The rules of some unions declare that an injured man will not receive the weekly sick benefit if the injury was sustained while he was intoxicated. More and more labor-union meetings are being held in halls which are free from saloons.

President Gompers' recommendation.

In his last report to the American Federation of Labor, President Gompers said:

"There is a constantly growing desire among our membership to hold their meetings in halls on the premises of which there is no sale of intoxicants. There is, however, in nearly all centres a dearth of sufficient halls suitable for meeting rooms other than those with saloon attachments.

"In the interest of sobriety and morality, I again urge that this convention strongly recommend to our affiliated organizations throughout the country that they inaugurate a movement which shall permit the use of our public school rooms for the evening meetings of our labor organizations."

The Lathers' International Union, at its last annual convention, passed a resolution prohibiting locals from holding their meetings over saloons.

The Federated Trades Council, of Madison, Wisconsin, unanimously adopted a set of resolutions with reference to intemperance, a portion of which follows:

A remarkable temperance resolution.

"Whereas, the excessive use of intoxicating drink is detrimental to society in general, and

especially so to those who depend upon their daily labor for means of support for themselves and families, and is recognized as one of the greatest obstacles to the happiness of the toilers of this country; therefore, be it

"*Resolved,* That the time has come when organized labor having the advantage of concerted action, through organization, should take the lead in favor of decency and sobriety and take a firm stand against any excesses that breed poverty, lead to crime, and destroy the happiness of the home; and, be it

"*Resolved,* That, realizing that 'we are our brothers' keepers,' we declare it our duty, when seeing a weaker brother tempted to intoxication, to assist him by precept and manly example to resist the ruinous habit that he may be preserved to society as a good husband, a good father, and a good citizen."

Another article which has been going the rounds of the labor press, bears the title, "The Union Annex to the Saloon." Here is a part of it:

A strong protest.

"Must this mighty giant—labor—demean itself forever by carrying around upon its back the saloon, as Sinbad, the Sailor, carried the Old Man of the Sea? How long is the ginmill to continue to be the ante-room to the labor hall? Come up to the mourners' bench, boys, and tell the wholesome truth!

"Labor would find a regeneration; the stimulus of a greater conception of its dignity and mission would come to it, if it would divorce its meeting halls from

saloons. Indeed, if we are to agitate for municipal ownership of one thing in particular, it would serve labor's interests better, and it would be a boon to society in general if the erection and maintenance of public meeting halls in each city ward were to be advocated and agitated."

Many similar articles and editorials in the issues of a single week's publications indicate that organized labor is earnestly seeking to break the power of the saloon.

Influence on immigrants.

According to the United States Labor Commissioner in the bi-monthly report issued January, 1905, trades-unionism is doing more to Americanize the immigrant than any other institution, not excepting the Church. It is teaching him the nature of the American form of government. In the old country the word government meant oppression. He soon understands that here it means friend. In the labor union he gets away from his clannish instinct, which even his religion has not always been able to accomplish.

The constitution of the United Mine Workers of America is translated into nine different languages. At a recent meeting of a Western labor union, it required five different interpreters to obligate as many candidates.

Organized labor has for years been advocating the introduction of better election laws. It was organized labor that first pointed out the evils in the stockyards district of Chicago, which recently created so

great a stir. Organized labor stands almost alone in its demand that women shall receive equal pay for equal work. It has secured the enactment of child labor laws, which are saving the lives of thousands of little ones. For many years it has been agitating the question of universal peace. And some day the organized workingmen of the world will stop the cruel wars between nations. They will resolve that they will no longer go out to kill their brothers in order to satisfy the ambition, the selfishness, and the pride of their rulers. In other words, they will call a great peace strike, and then war shall cease, in spite of the mandates of rulers and legislative bodies.

Other reforms.

Isolated cases may be cited which seem to disprove some of the above statements, but the principles presented are those for which organized labor, as a whole, stands.

Because the workingman sees so much that is good in organized labor, and because it is so vitally concerned about his moral as well as his social and physical condition, we may easily understand that often he imagines that he has in his labor union a fairly good substitute for the Church. But down in his heart he has the consciousness that it is a poor substitute. He may not know why, but he has yet to learn the lesson that there can be no lasting service of man outside the service of God. That there can be no true brotherhood of man without the Fatherhood of God. Fre-

Unsatisfactory substitute for the Church.

quently there comes the suggestion from these disappointed workingmen that the labor unions themselves be converted into religious organizations, administered by officers taken from their own ranks. This indicates how some, at least, long for that which the labor union does not provide. And herein lies the hope of the Church.

## *Suggested Methods of Work*

### I—STUDY THE AIMS AND ASPIRATIONS OF TOILERS

Various methods for reaching and helping workingmen are suggested in other chapters, but for the purpose of getting at those who are in the ranks of organized labor, in a general way, the following suggestions are offered:

Some noteworthy recommendations.

First, make a careful and a conscientious study of organized labor, its aims and its aspirations, in the city in which you live. Several of the most important denominations have expressed themselves officially as favoring such study, thereby, also, indicating their interest in the laboring man.

The National Federation of Churches which met in New York City in 1906, said with reference to the labor question in a resolution which was unanimously adopted:

"WHEREAS, In the Divine order of things there can be no discord between labor and the accumulated results of labor known as capital:

"*Resolved,* That private capital in every instance ought to be administered as a sacred trust for the common weal—this not merely in the distribution of surplus wealth, but also in all the active, productive uses of capital, the law of God requiring not only beneficence instead of corrupting extravagance, but also instead of greedy production, productive activities conducted on lines most considerate of the ultimate well-being of the whole community and the immediate welfare of the immediate workers."

Among other resolutions adopted by the Congregational Church at its last national meeting with reference to labor was the following:

"Recognizing that the need and the right to work are fundamental in human society and that much remains to be done to establish just relationships in the industrial order, we urge our churches to take a deeper interest in the labor question, and to get a more intelligent understanding of the aims of organized labor."

The Episcopal Church, also, at its national conference had this to say:

"In the face of a prejudice and an hostility for which there are serious reasons, we are convinced that the organization of labor is essential to the well-being of the working people. Its purpose is to maintain such a standard of wages, hours, and conditions as shall afford every man an opportunity to grow in mind and in heart. Without organization the stand-

ard cannot be maintained in the midst of our present commercial conditions."

The Presbyterian Church has taken an advanced step in this matter, having established a Department of Church and Labor, which is in official relationship with the Church, appointing as the Superintendent of the department a minister who is also a trades-unionist.

At a meeting of its General Assembly, the following resolution was adopted:

"Appreciating the increasing importance of the industrial problem, and realizing that the labor question is fundamentally a moral and a religious question, and that it will never be settled upon any other basis, we recommend that the Presbyterial Home Mission Committees appoint Sub-Committees for the purpose of making a systematic study of the entire problem in their respective localities.

"These committees shall co-operate with the Department of Church and Labor, thus establishing, in connection with the organized Presbyterianism of every city in America, a board of experts, who may be able to inform churches with respect to the aims of organized labor, and to inform the workingmen concerning the mission of the Church."

Other denominations have similarly expressed their interest in the industrial problem.

### II—OBSERVE LABOR SUNDAY

Have your church regularly observe Labor Sunday—the Sunday before Labor Day—by inviting the workingmen of your community to attend special services in their interest. Just as Memorial Day and the several "Birthdays" show our appreciation of those who rendered patriotic service, and just as the churches' holy days do honor to those who have served mankind spiritually, so Labor Sunday should be observed by the churches in honor of the millions of toilers who daily serve mankind in the humbler places of life.

Some interesting results.

As the result of an appeal made by one denomination through its eight thousand ministers, more "labor" sermons were preached on the Sunday before last Labor Day than on any other single day in the history of the Christian Church. More workingmen attended church on that Sunday than on any other day since the advent of the modern trades-union movement. On the following morning, which was Labor Day, the daily press in practically every city gave columns of space to the sermons, which were eagerly read by workingmen, who would naturally be interested in knowing what ministers had to say with regard to their problems. The favorable comments of the labor press of the country indicated that the impression made was good. In several cities the labor editors secured entire sermons from the pastors, printing them in full.

Literally millions of leaflets were sent out among workingmen on that day.

Central Labor Unions passed resolutions to attend church in a body. In many cases they met in their halls and marched in procession to the church. Preachers were invited to repeat the address to local unions. Invitations were received to come to the shops for noon-hour meetings. Special workingmen ushers and special workingmen choirs assisted in the service. For the first time some Christian workingmen came out in their shops as church members as they invited their fellows to the "labor meeting" in their churches. Some ministers discovered the great opportunity they had been missing, in mingling with the men in the shops, the mines, and the mills. Many were invited to address Labor Day assemblies, when they spoke to thousands of workingmen and their families.

Labor unions respond.

Both sides discovered that each had been misunderstanding the other. Many a preacher, in his study, preparatory to the service, got a new vision of what the labor movement stands for, and many a workingman, listening to his Labor Day address, caught a glimpse of the purpose of the Church of which he had never dreamed. Many an employer, who had not studied very deeply into the history or the object of the labor movement, got a broader conception of what it all means because of what was told him on Labor Sunday by the preacher. Many an employé, whose whole thought had been that the

labor question was purely a question of wages and hours, saw that there were moral issues involved which affected him as well as they affected his employer. These things will help bring about a better understanding between men. Surely that is the first essential to the doing of one's full duty toward his fellows. And that will help settle the labor question.

### III—USE THE LABOR PRESS

Write brief articles for the local labor press. If you have a message for men, there will be an immediate response to your appeal. Do not preach. Do not moralize. Talk straight to the men, without apology, and without patronage. Before attempting this work, however, it would be well to make a careful study of the paper, and become acquainted with the editor, so that you may catch something of the spirit and the purpose of the editorial policy. This method presents a splendid opportunity for speaking weekly to thousands of men who, otherwise, might not be reached by any regular agency of the Church.

Study labor's literature.

A "press bureau," furnishing labor papers with original articles which present the view-point of the Church with reference to the labor question, and discussing the workingman's relation to the Church, is a part of the general plan of the Department of Church and Labor of one of the Home Mission Boards. In this way the department

One church's experience.

has been speaking weekly to nearly three million trades-unionists and their families, thus making an audience of at least ten millions. Every leaflet sent out by the department has been printed in this series. It has been an inexpensive way of getting information to workingmen. If this Board of Home Missions were compelled to print in leaflet form the matter which is being sent to the labor press, and to pay the mail and express charges which would be necessary in order to send it to the workers in the Church, it would cost the Board more each week than it costs to run the entire department for a whole year. More literature is being sent to the unchurched workingmen of the United States through these syndicated articles than is being sent out to the same class by all of the Tract Societies in the United States combined. A labor leader of national reputation recently said that the influence of these articles has been such as to completely change the attitude of the labor press toward the Church.

No denomination can have a monopoly of this very effective method. It may be easily understood that an article written by a local man will be more readily printed than one which is being printed in nearly every other labor paper in the country.

### IV—EXCHANGE FRATERNAL DELEGATES

So that both the Church and Labor may see each other with clearer vision, the plan of the exchange of

fraternal delegates between Ministers' Associations and Central Labor Unions has been adopted by several leading denominations. The fraternal delegate goes unpledged to secrecy. He does not have the privilege of voting, but he has the right of the floor on all occasions. He practically becomes the Chaplain of organized labor in his city, which places him in a position in which he can say some things to workingmen which he could say in no other capacity. In some instances the labor unions have created the office of chaplain for the ministers, and the regular meetings are opened with prayer. This phase of the work is still in its infancy. No one can prophesy to what extent it will influence the entire labor question.

Removes misunderstandings.

Working together, the Ministers' Association and the Central Labor Union may bring about many municipal reforms. Indeed, united, there are few things in this direction which they may not accomplish in the cause of good citizenship, independent of partisan politics. Especially in those matters which involve moral issues—such as the saloon, gambling, the social evil, Sunday work, child labor, unsanitary conditions in tenement houses and factories, and everything else that influences the moral life of the community—may these organizations cooperate.

If the opportunities for service which the ministerial fraternal delegate to the Central Labor Union has presented to him, are rightly appreciated and

properly employed, there are few positions that offer greater possibilities in bringing men of all classes the messages which will bring about a truer spirit of Christian brotherhood.

Introduced in one hundred cities.

In operation in about one hundred cities, the plan is spreading from city to city, until it is hoped that it will become effective in the six hundred cities of our country that support Central Labor Unions and Ministers' Associations.

As a practical result of this plan, there is a more cordial relationship between workingmen and the Church; first, because the minister has a broader conception of what the labor leader stands for, and second, because the labor leader has come to know something of the mission of the Church.

The plan has the hearty endorsement of the American Federation of Labor. At its Pittsburgh meeting, held in 1905, the following resolution was unanimously adopted:

Endorsed by highest labor authority.

"*Resolved,* That the American Federation of Labor recommends that all affiliated State and Central bodies exchange fraternal delegates with the various State and city ministerial associations, wherever practicable, thus insuring a better understanding on the part of the Church and clergy of the aims and objects of the labor union movement of America."

To further indicate its attitude toward the approach of the Church, another resolution was adopted at the conclusion of an address by the representative of a Home Mission Board:

"WHEREAS, The Presbyterian Church in the United States of America, at its last National Convention, officially established a Department of Church and Labor for the express purpose of making a systematic study of the labor problem; and,

"WHEREAS, It is part of the plan of this department to appoint in every industrial centre special committees that may become experts in their knowledge of every phase of the labor movement, so that they may inform the churches with respect to the aims of organized labor;

"THEREFORE, be it

"*Resolved,* That the American Federation of Labor, in convention assembled, endorse this new and significant movement in the Presbyterian Church and we further recommend that Central Labor Bodies co-operate with this department and with its subcommittees in every way that may be consistent, in order that the Church and the public at large may have a more intelligent conception of the conditions and aspirations of the toilers."

This was simply an expression of their feelings, which would have been granted, had any of the resolutions adopted by the other denominations (as given in this chapter) been presented to the delegates.

No longer a "problem."

The question of the workingman and the Church is no longer a "problem." It is an opportunity. It is simply another challenge to the Church.

## IV.

## THE CITY SLUM

*Investigating the Slum*

The "slumming" party.

To the average "slumming" party, every tenement-house district is a "slum." And since slumming has become fashionable, the homes of the self-respecting working people who live in these tenements have been shamelessly invaded by inquisitive, shallow, morbid members of society, who consider that they have a perfect right to intrude upon the privacy of the homes in these neighborhoods.

These slummers have as their excuse that they desire to see "how the other half lives." It rarely happens that they particularly care. It is simply the gratification of an ill-bred curiosity that would demand a call for the police if "the other half" had wandered into the dressing-rooms and parlors of the "better classes," who broke into the homes of the poorer classes for the sole purpose of seeing how they lived, and with no intention of helping them if they needed help.

The visits of church and charity workers who go to the homes of the working people for the purpose of assisting them in illness or distress is not objected to.

A writer for the New York *Sun* humorously contributes the following:

"The dark and noisome East Side, as the sociologists would call it, is in revolt, and has risen against being investigated except by previous appointment and on specified days. The inhabitants have organized the Anti-Sociological Society, and if necessary the members will put up signs in the hallways of the flat-houses to the effect that 'Peddlers, slummers, and sociologists are not admitted in the private apartments.'

A tenement-house protest.

"It was suggested that the word 'students' be added to the warning, but that was given up, as nearly every tenement house on the East Side is full of students. This is one of the facts that the 'sociologist' does not seem to appreciate.

"They used to call themselves slummers, but now they're all sociologists and carry notebooks, and are more of a nuisance than ever. There'd be Yale sociologists on Mondays and Vassar sociologists on Tuesdays, Columbia sociologists on Wednesdays and Princeton sociologists on Thursdays. Then, if there were any open dates in the kitchen, the self-made sociologists who hadn't had the advantage of a university training would blow in and get nosy. But the untutored investigators are not so bad as the 'rah, rah' scholars, because they haven't learned so many questions out of books to ask our wives and daughters when they catch them at home.

Amateur sociologists.

"Of course, some of us are over-sensitive and don't like to have perfect strangers burst in on us at meal time and tell our wives how they ought to set the table and suggest that we ought to take all the pictures down and hang them in different places and then nibble at the food to see if they think it's good, and wind up by asking how we can afford to have a piano and what members of the family, if any, are now in jail or how many relatives we have in Potter's Field.

"But the East Side has gotten used to that, and if it had the time, it wouldn't mind seeing the sociologists once in a while, because they are funnier than anything in the Grand Street vaudeville shows.

The humor of it appreciated.

"Take my Rebecca, for example. She can read Hebrew and Latin and English. Once, before we were married she took a prize in mathematics at Cooper Union. She plays the piano, too. But the sociologists come down to enlighten her just the same. There'll be three or four of them, one of whom is apparently a male so far as clothes are concerned. The rest are girls, anyway. They all wear glasses and have notebooks in their hands and take it for granted that my Rebecca can't understand English.

"After walking in as if they paid the rent they'll begin to sniff and write down the number of chairs and say to each other that they don't see how human beings can live that way, whereupon Rebecca will

politely ask them in good English to sit down on the chairs they have been enumerating. That seems to disappoint them, for every sociologist likes to go back to some jerk-water college and tell those who are in the sociological class how they had to get their information by pantomime.

"One crowd comes in when Rebecca is washing, and they tell her how sorry they are to find her drudging and tell her to leave the tubs and improve her mind by reading. Then they'll nose through our four rooms and seem disappointed that we're not crowded into one, and when they see the piano and the phonograph they act as if they had been deceived, and after hinting that Rebecca's husband must be a counterfeiter to have so many luxuries that are contrary to their books, they'll go away, and Rebecca'll hurry to finish her washing before the next crowd comes.

"In the afternoon she's probably reading or playing the piano, and the investigators that find her at that look pleased and excited and take notes fast and seem to think that they've got into a disorderly house and are seeing real low life at last. Perhaps they'll be bold and tell Rebecca that they want to help her lead a better life and ask her how she fell. Then she shoos 'em out. They probably report to their friends as having barely escaped with their lives from a den of vice."

When "slumming" becomes a fad—a pastime—then it might better end before it begins. There is justification for a serious study of the lives of the

poor and the unfortunate for the purpose of intelligently and sympathetically helping them to better things, but there is no excuse for imposing upon them the aimless insult of the flippant seeker after the latest diversion.

Tenement district not always a slum.

The fact that a neighborhood is over-crowded does not necessarily make it a slum. Neither does it follow that because certain people live in tenements they are not worthy of respectful treatment by those who live in better homes. There are to be found among tenement dwellers many fine personalities who are as sensitive of their rights as human beings as are residents on the avenue. It is important that this fact be recognized in our dealings with the poor in our cities.

This is also true, to a considerable degree, of the *bona fide* slum dweller and no one has a right to force himself unnecessarily upon even the most unfortunate man or woman, who may, for any reason, have fallen by the wayside.

*Characteristics of the Slum*

The saloon as a factor.

Nearly every city has its slum district. Some cities have several. These plague-spots have a most pernicious influence upon the city's life. There are several factors which are responsible for the slum. Unquestionably the saloon has much to do with its creation. Attracting the most vicious element, it becomes the centre of every form of social evil. The

gambler makes it his headquarters. Here the woman of the street finds her victims. The thief hatches out his plans in the saloon. The dance hall attached to the saloon and the private drinking rooms —the stalls—are patronized by the depraved, who allure the innocent and those who have become reckless. The cheap vaudeville show brings its quota. Then comes the Chinese restaurant, with its shady reputation. The pawnshop hangs out its three golden balls—emblems of wretchedness and despair. "Museums" and music halls blare out their blatant sounds. Arcades and "odeons" lend their shrill shriek. The cheap lodging house, filled with victims of the surroundings, adds its shadow to the dark picture, for here are quartered the most miserable specimens of humanity, down next to the lowest step —the street, or the river. Sometimes the city's morgue is in the midst of it all, ready to receive the wretches who have come to the end of their unhappy lives. This is the slum—the heart-rending problem of the city.

But back of the saloon and all the rest of it, there are causes which brought it into existence. Sometimes a railroad, erecting its station or freight-yard in the midst of a residence district, will lower the value of surrounding property. Houses are not kept in good repair, because the income is too low. They are rented to a low type of negroes or other undesirable tenants. Self-respecting white people move out and soon the neighborhood is given over to the

lowest elements. Then it is that the saloon and the dive move in to do their harm.

The policy of segregation.

But often the railroad is not responsible. Sometimes, by common consent, a certain part of the city is given over to the class which finds in the depraved life all that is worth while. Then it becomes the "Tenderloin," the "Bohemia," the "Levee," the "Chinatown," the "Swamp" of the city, and marked is every man and woman that enters the district after nightfall. It is no doubt better that the grosser forms of evil which are found here should be segregated, so that they may be dealt with more specifically and more directly, as is advocated by many who have honestly made a careful human study of the questions involved. Frequently the raiding of houses of ill-repute in a particular district has resulted in sending their inmates into the tenements of the poor, ending in greater evil than before. But segregation must not mean that the evils are to be condoned. It should mean, rather, that they are to be kept under stricter surveillance than would be possible if they were scattered throughout the city, with the ultimate purpose of complete extermination.

How many fall.

While poverty is always to be found in the slum, it is usually the poverty which comes through sin and weakness rather than through adverse circumstances. Many a "barrel-house" bum was once a professional man in good standing. Preachers, physicians, lawyers, and men of practi-

cally every other profession are found in the slum. Some are victims of drugs. Others fell through sexual vices. Many slipped away because they were fascinated by the gambler's devices. There are men and women who could not stand the test of life's daily routine, who, becoming tired of work, and, thinking that a total lack of responsibility, either for themselves or for others, would bring relief, drifted into the whirlpool which centres in the slum of the city, from which the deluded victims rarely escape, excepting by the help of divine power. Beginning their downward careers in the "gilded halls" of the palace saloon, or in the gaudy parlor of the uptown resort, unconscious of or indifferent to the future, it was a shorter step than they imagined to the dregs of human society.

But after all, they are still human souls, with all the possibilities that their Creator intended for them. It was for these that Christ gave His life, as well as for those who sin in other but less conspicuous ways, but who, in God's sight, are just as guilty. Judged by man's judgment, they are the off-scouring of the earth. But Jesus called such to Himself—the harlot and the outcast. And so, with all their filth and their weaknesses, they are worthy of the most sympathetic effort of the Church, for has not the past proven that even the lowest have been raised to places of honor and respect, laboring, since their reclamation, for those who were and those who are still in the depths of sin?

*Agencies at Work in the Slum*

Born in the East End of London in 1865, the Salvation Army has since carried on its magnificent work in every part of the world. William Booth, its founder, was a Methodist preacher. Under his leadership the movement has made remarkable progress.

Salvation Army.

According to an official statement, its world-wide operations are carried on in 51 countries and colonies, embracing 7,316 posts, under the charge of 20,054 officers and employés, with 45,339 local officers, 17,099 brass bandsmen, and about 50,000 musicians. Sixty-three periodicals are published, in 24 languages, with a weekly circulation of about 1,200,000. There are 668 Social Relief Institutions in the world, under the charge of nearly 3,000 officers and employés. About 7,000 women annually pass through the 116 rescue homes, and from 80 to 90 per cent. of these are permanently restored to lives of virtue. There are 132 slum settlements in the slum districts of great cities, the worst dives, saloons, and tenements being regularly visited. The number of annual conversions in connection with the spiritual work has averaged from 200,000 to 250,000 during the past ten years, making a total of over two million, of whom not less than 200,000 were converted from lives of drunkenness.

William Booth was once asked where he would get his preachers to help him carry on the rapidly developing work. Pointing to a saloon from which stag-

gered drunken men, he prophesied that by the grace of God such would one day be his most successful evangelists. That prophecy has been fulfilled.

The following figures give a rough idea of the Army's present standing in the United States:

Work in America.

Eight hundred and twenty-five corps and outposts; 4,179 officers and employés; $300,000 annually spent in poor relief; 9,000 nightly accommodations for the poor; 75 workingmen's hotels; 4 women's hotels; 20 food depots; 65 Industrial Homes for the unemployed; 3 farm colonies with 2,000 acres colonized and 350 colonists; 20 employment bureaus in which 1,500 persons find work each month; 107 second-hand stores, 22 rescue homes for fallen women in which 1,500 fallen women are cared for each year; 4 children's homes; 4 day nurseries; 23 slum settlements; a large number of prisons, hospitals, and workhouses visited regularly.

Volunteers of America.

The "Volunteers of America" grew out of the Salvation Army. It was inaugurated in March, 1896, by General and Mrs. Ballington Booth.

It is organized in military style, having as its model the United States Army, but in conjunction with military discipline and methods of work, and in contradistinction to the Salvation Army, it possesses a thoroughly democratic form of government, having a constitution and by-laws, which are framed by a Grand Field Council that meets annually and is thoroughly representative. Though only ten years

old, the Volunteers have representatives and branches of their benevolent work in almost all the principal cities of the United States. Its field is divided into regiments or sections, which come under the control and oversight of thirty principal staff officers, its chief centres being New York, Philadelphia, Boston, Pittsburgh, Denver, Chicago, and San Francisco. It has philanthropic institutions in Chicago, Joliet, Austin, Fort Dodge, Kansas City, Pueblo, Worcester, Boston, Lynn, Malden, Toledo, Erie, Pittsburgh, Buffalo, Newcastle, Philadelphia, Newark, New York City, and other centres.

In addition to the Volunteer reading rooms, thousands of copies of Christian literature are circulated in State prisons, jails, hospitals, soldiers' homes, and children's homes. In connection with the Volunteers, there are also sewing classes, hospital nurses, temporary financial relief departments, boys' fresh-air camps, Thanksgiving and Christmas dinners, and many other undertakings.

The work of both the Salvation Army and the Volunteers of America has to do in a peculiar way with the city slum. Both have their slum corps, although in every city in which their work is established, their barracks are always located in the slum districts.

There are several important reasons which, in a measure, account for the success of these two organizations. Much must be attributed to their splendid devotion to a single ideal, namely—the personal sal-

vation of lost men and women. The sincerity of the workers in this cause must be apparent to every observer. The mere fact that they are out upon the street night after night in all kinds of weather, for the purpose of reaching the masses, makes a decided impression upon the worldly-minded and the indifferent.

Why these movements have succeeded.

They understand human nature. They do not theorize. Their method of approach is personal and direct. Their preaching is to the point. It has to do with the most vital interests of those whom they are addressing. Men admire them for their fearlessness in word and method. The everyday needs of the people are considered. It is not forgotten that the people have bodies as well as souls. Practically every official having come from the ranks of the common people, they have the deepest sympathy for those who daily suffer the same things which they themselves suffered. The charge which is so often hurled at the Church, that it has gotten out of touch with the people, cannot be brought against them. Their appeal is to the heart. They realize that the masses are heart-hungry—most of all, whatever else their need may be.

The appeal is to the spectacular. However the refined and the cultured may deplore it, nevertheless, the great mass of men can be most easily stirred in this manner. The reality of the whole thing wins them. It is so human—and, at the same time, so divine.

The appeal to the spectacular.

Many are the criticisms which may be brought against these movements, but unquestionably they have taught the Church many valuable lessons.

It is unfortunate that in some cases ignorant and sometimes immoral persons have been placed in charge of rescue mission work. Frequently they have appointed themselves to the task, organized a mission, gotten together a few touching stories, and then gone out to raise money for their support from among the credulous and those who have more sympathy than good judgment. Naturally, when their real character was disclosed, the "mission" has suffered.

Frequently "freak" missions are established in slum districts. Controlled by those who have vagaries of a most peculiar character, but often able to support such work on their own account, they gather about themselves a constituency which soon becomes bitter and censorious—altogether out of sympathy with the people in the community, and, therefore, their usefulness is greatly impaired, aside from the harm which naturally comes from their narrow interpretation of Scripture. The peculiar thing is that ordinarily their enterprises are given such names as: "Full Gospel Mission;" "Bible Mission;" "World-Wide Mission," and other similar names which would seem to indicate a catholicity which would take in all men.

But over against these inferior and sometimes harmful organizations, there are some most effective

agencies for redeeming the fallen. The old Water Street Mission in New York, organized by Jerry McAuley, has had a glorious career. The Cremorne Mission, farther uptown, looks back upon a record of which it may well be proud. Hadley Rescue Hall on the Bowery, conducted by the Missionary Society of the Methodist Episcopal Church, the old Bowery Mission, and a number of others in the same city, which have stood the test of time, give testimony to the power of the Gospel to save men. The Pacific Garden Mission in Chicago, the McGregor Mission in Detroit, the City Rescue Mission in Grand Rapids, the Union Mission in Minneapolis, the Union Rescue Mission in Los Angeles, the Yonge Street Mission in Toronto, the Brewery Mission in Montreal, and dozens of others, all over America, are rendering a great service in behalf of needy men and women.

Some successful rescue missions.

Among the schools which give special training for this form of city mission work, are the Training School of the New York City Mission Society, the Bible Teachers' Training School, New York; the Moody Bible Institute in Chicago, the Los Angeles Bible Institute, the Missionary Training School in Cleveland, and the Deaconess Training Schools in New York, Chicago, and Baltimore. Some of the churches have courses in their denominational schools and seminaries which prepare for slum work.

Training schools for mission workers.

More and more is the Church awaking to the fact that much of this work has needlessly and wrongfully been left to outside organizations, with the result that some of them have become enemies of the Church, instead of allies, as they pretended, although in nearly every case the chief support of these enterprises has come from the people in the churches, if not directly from the Church itself as an organization.

What the Church may do.

There is no good reason why the Church itself may not do in the slums of our cities everything that is to-day being done by other institutions. The splendid work being done in London by the Wesleyan Methodists is an illustration of what the Church in earnest may accomplish. The Presbyterians in Belfast can tell a similar story, although Mr. Montgomery's work is not quite so extensive as the movement inaugurated by Hugh Price Hughes. F. B. Meyer's work in London was far-reaching, going down to the dregs of society.

St. Bartholomew's in New York, through its rescue mission; the Church House on Third Avenue, in the same city, connected with the Madison Square Presbyterian Church, through its varied night meetings and social features; the Second Presbyterian Church in Pittsburgh, through its extensive work in parks and theatres; the Emmanuel Baptist Church in Chicago, through its chain of branches scattered throughout the city and reaching even to the slums; the Forward Movement of the Methodist Episcopal

Church in New York City, with its many-sided influences in church buildings and mission halls, are types of church work in America which offer suggestions to those who are eager to meet the challenge of the slum to the city church.

# V

## SOCIAL CENTRES

*Why Social Centres are Needed*

It was really a sidewalk—a street corner reception. For a dozen blocks or more, in this thriving Pennsylvania city of a hundred thousand, the young men and women were meeting their old friends and new, on Saturday night; the groups standing so closely together that one could scarcely pass by. There were fully five thousand of them. The crowd was so good-natured, and it was all apparently so harmless, that criticism seemed harsh. They were working people—one could easily see that. Tired at the end of the week, but with an alertness and a gayety which indicated freedom from the nervous strain of the shop, the mine, and the mill, there was an abandon which might easily lead to recklessness in speech and manner far from the thought of these light-hearted young people.

A street reception.

But where were they to go? Up and down the street there were dazzling electric lights—inviting to the five-cent "Nickelodeon" and "Dreamland," the saloon and the dance hall. Many of them did not need a very urgent invitation, but again, where else could they go? What other place was open to

them? The most diligent inquiry failed to reveal a social centre, where, to say the least, the natural animal spirit of this physically healthy crowd might normally work itself off. And so, the amusement places of a questionable character did a rushing business. True, the crowd heard some fairly good music and saw some interesting pictures, but with whatever good there came, there were elements of evil which clearly outweighed it.

Not so fortunate even as these was the company of young workingmen in another city, who spent their evenings on the street corner or on the end of a double truck, because there was no more convenient place to meet. Nearly every one belonging to a Bible class, every member of the group, with one exception, had spent at least one night in the police station, because, in that city, there was a law against loitering on the street corner, and it was regarded a crime to sit on the tail-end of a truck.

The church to which these young men belonged was closed—except for stated religious meetings. There was an occasional entertainment, but even these were few and far between. Sometimes there came as a dizzy climax to the season's festivities, a magic lantern exhibition with pictures of the Holy Land. On several occasions the janitor was persuaded to open the door leading to a back room, and there, in the dim light, was found a refuge from the policeman—no, not altogether, for sometimes he rapped at the door with his night-stick,

Church doors closed.

because he knew that no one had a legal right to be in that church excepting at a regular meeting, and he knew when these were held.

Most of the mothers of these young men were confined, day after day, to the four walls of their kitchens, seeing no one but the men and the boys who daily delivered the food for the family. Listening to the shouting of the children and going the weary rounds of household duties, they needed a change, an inspiration, which rarely came. The wonder is that the wives of many more workingmen do not become insane. The awful monotony of their lives is such that they deserve the deepest sympathy of those who might bring a ray of sunlight into their darkened hearts and minds.

A "Kaffee Klatsch."

A simple "Kaffee Klatsch"—and how youth is restored, and the spirit revived. Coming from his work, the husband sees the old smile which the burden of care had long since driven away. There is greater strength in every movement. There is a sprightliness about the conversation which had long been missed. There is so much to tell about—the *real* cream, the peculiarly fragrant coffee, the cake—yes, but more interesting still, the decorations. There were flowers, and here is one in the hair of the home-maker. The tables were covered with snowy linen. Every woman present had a napkin. Oh, it was *the* event of the season. The workingman needs help, but more important is the need of his wife. And few needs are so

urgent as the social centre, to which the entire family may occasionally come, although sometimes it is well for the housekeeper to leave husband and children—when at all possible—for a time of refreshing among friends in the neighborhood, but, principally, for intercourse with those who have enjoyed more of the brighter things of life, and from whom may come fresh hope and inspiration.

*Lodges as Social Centres*

Lodges of benevolent and protective organizations are to many the only social centres which in any way supply the need for social life. These organizations in the United States and Canada have a membership of nearly ten millions. But some men and women are members of several of them at the same time. Indeed, we are all acquainted with the individual who wears half a dozen emblems representing as many different lodges with which he is connected. This takes away from the total number affiliated with the lodges, but the number is still very great.

The disposition to join these popular "orders" is not by any means restricted to the men and women in the large cities. It is more than likely that the largest percentage of their membership is in the smaller cities and towns, where the opportunities for other forms of social life are not so great. In a railroad town of 4,000 in Nebraska, there are sixty-four clubs and lodges of various kinds.

**Strength in smaller cities and towns.**

To many their lodges represent more than mere benevolent organizations—they have become substitutes for the Church. They have their chaplains, who are regularly elected with the other officers, and the meetings are opened and closed with prayer. Their rituals and their work closely resemble the outward forms and ceremonies of some Churches, and the practical benevolences follow ambitiously the material ministrations of the Church, so that it is often said by the enthusiastic lodge man and woman that there is church enough in their lodge for them.

At every meeting the presiding officer publicly asks the question: "Are any sick or in distress?" When such are reported, a committee is appointed to visit them, to render such assistance as may be possible. Usually the family is relieved of its night vigils by the bedside of the sick one, by those who were appointed for this purpose. Should a member die, the same committee will sit up with the dead during the nights previous to the burial, and when the funeral takes place, after the reading of a formal burial service, the officers and members of the lodge will show their respect for the dead by turning out and following the hearse through some of the streets near the home of the deceased member.

Caring for the sick and helpless.

Most working people join the lodge primarily because of the sick and death benefits which come to them and to their families. But the strenuous efforts of a "good of the order" committee to bring the

membership to the regular meetings frequently results in the personal presence and support of those who were first attracted by a cheap life insurance policy, because they were unable—or thought they were—to become insured in a regular insurance company.

These are some of the reasons why the lodge has so strong a hold on the masses of the people. Various attempts have been made by individual churches and sometimes by individuals in some denominations to create substitutes for lodges and their systematized benevolent work, but these have been successful to only a limited extent, largely because the exact business methods which are absolutely necessary, and the general spirit of the Church's benevolence, cannot easily be harmonized, so as to save the Church the embarrassment of driving away some who may not have been able to keep their part of a mutual agreement. The lodge can lapse those who do not pay their dues, or who fail to keep some other requirements. No way has yet been found whereby the Church can in the same manner deal with its delinquent members.

Why the Church has failed.

And yet, there are certain features found in the lodge, which may be mutually and voluntarily entered into by those who are in the Church, to the best interests of all concerned. Some churches have their burial and sick funds, their coal and flour funds. Many

How the Church has succeeded.

engage a doctor and pay him so much per month, the agreement being that he will care for the sick of the family without extra compensation. The social side of the lodge's work is, of course, found in most churches, and the personal ministry to the sick and the afflicted is common. There is, however, room for development in this phase of work in the Church, but the plans adopted must, in a large measure, be worked out to meet local conditions, and it must be supported by a local fund.

*"Social" Clubs as Social Centres*

"Social" clubs, composed mostly of young men and boys, have sprung up in the tenement-house districts. Their functions are purely social. Their members meet night after night, to sing and to gossip, to discuss plans for the next ball to be "run" by the club, and often to drink the beer which is brought in by the can or by the keg. Sometimes extra expenses are met by a favorite politician, for whom the club has been named, the members in return using their influence to have him placed or retained in office. But the usual routine of interests is far from being of an elevating character. More often the club room becomes the loafing-place of an undesirable element in the club itself, or of friends of its members.

Frequently athletic features are added to the club's activities. Then it really becomes an athletic association, and often attracts to itself members of a better character. It must not be supposed that every

social club is a vicious enterprise, or at least, that it is made up of men of vicious character. In many cases, every member is a hard-working artisan, laborer, or clerk. The club to which they belong is the only organization which supplies a real social need.

Not all vicious characters.

It is unfortunate that among the men ordinarily found in the social club, there are so few who are strong enough to lead to higher and better things. For in raising the standard of the club, the movement must come from within. There is too much independence about the men to accept much leadership or suggestion from without. That is one of the most hopeful things in connection with these enterprises. It opens out before Christian workingmen of ability a great field of usefulness.

*The Saloon as a Social Centre*

What is it that makes the saloon so important a social centre? The fundamental reason must be that it supplies, in a natural manner, the demand for such a centre, because, everywhere, men accept it as an agency which ministers to certain social wants. Reference has already been made to the democratic spirit which is found in the saloon. To most saloon habitués this, of itself, would be a prime factor in attracting them, on account of their social instincts. And it is the social aspect of the saloon which gives it its greatest power.

Why the saloon attracts.

It is not the drink habit, strong as that may be.

Probably not more than fifty per cent. of the men who patronize saloons go there for the purpose of drinking.

Saloon-keepers have monopoly of halls.

One of the young men in the Bible class referred to in the early part of this chapter—the one who had escaped the police station—was a member of a labor union. His labor organization met back of a saloon. It met there for two reasons: First, because the saloon-keeper charged no rent for the use of the hall, and, second, because there was no other place in which it could meet, as every hall in that part of the city which was at all convenient was owned by a saloon-keeper. Because the saloon-keepers have a monopoly of most of the cheap halls in the larger cities, they become the meeting-places of social clubs, labor unions, lodges, singing societies, and practically every other organization of the poorer people.

Community centre.

Here, too, they have their christenings, their weddings, their dances, and other social functions. Unless they are connected in some way with the Church, most of the people in the community look upon the saloon as the social clearing-house of the neighborhood. It is from here that the gossip of the neighborhood goes out. It is to the saloon that the political parties look for their greatest strength. A famous New York politician recently said that he would rather have one saloon back him up than ten churches.

The games which are found in the saloon—billiards, pool, bowling, and cards—attract. Sometimes there is a gymnasium. In most cases the customers are supplied with papers. The music draws, especially where it is given in connection with the summer garden.

More important than most of us think, is the free lunch which is offered. Served in an appetizing manner, and in almost unlimited quantities, the saloon daily feeds thousands of clerks and workingmen, who thus secure a noonday luncheon for the cost of two glasses of beer, and often at the cost of only one. Frequently a small charge is made for a lunch which is far superior to the unattractive meals served in the cheap, dirty restaurants to which many would otherwise be compelled to go.

Secret of saloon-keepers' personal influence.

The saloon-keeper himself is a factor in the problem. His cordial greeting, his neat appearance, his large acquaintance, not only with the men in the community but beyond, his superior sources of information, make him a great influence. Often he secures work for both the workingman and his children. He loans him money, without setting up the "work test" of the charity organization. No questions are asked as to whether or not the recipient is deserving. Frequently he lends "hoping nothing in return." This is part of the general business policy of the saloon, which depends so largely upon the spirit of good-fellowship which must be of first importance in the

successful conduct of the enterprise. The saloon-keeper understands human nature. That is his chief stock in trade. It is his business to attract men, and to so attract them that they will continue to make his place a permanent rendezvous.

He seeks to secure as much transient trade as possible, but his chief dependence is upon the men who come day after day, and night after night, bringing their friends with them. It is the treating habit that makes the saloon business pay.

Saloon ethics.

The saloon-keeper has his own standard of ethics, and, all things considered, it is often a pretty good one. Comparatively few—excepting those conducting the lowest kinds of saloons—will permit a man to become intoxicated in their places. They will not permit swearing. Indecent stories are prohibited. No gambling is allowed. Many of their families are in the churches, not only in the Catholic churches, but in Protestant as well. Especially is this true in city mission fields. Few greet the preacher more genially than the saloon-keeper, when he makes a pastoral call. In short, the saloon-keeper is decidedly a human being. This must be taken into account in dealing with him, for it is undoubtedly recognized by the millions who patronize the saloon, who smile at the caricatures of the saloon-keeper which appear in some temperance journals.

*Substitutes for the Saloon*

It is very doubtful whether a complete substitute for the saloon will ever be found. There are so many elements, both human and physical, which must be considered, that no one organization or institution thus far established completely meets the needs which seem to be so strongly imperative. Merely to adopt the negative policy of closing the saloon and prohibiting the sale of intoxicants will never meet the case. This method fails to recognize that many human cravings which the saloon gratifies are perfectly legitimate, and that men will gratify them.

Negative policy ineffective.

Undoubtedly these needs will be met by a number of agencies, and, each performing its peculiar function, the question will be largely settled.

Various attempts have been made by thoroughly sincere people to reform the saloon business. After one such attempt in New York City in what was called the "Subway Tavern," it was decided after a year's trial that the enterprise was a complete failure. The saloon was widely advertised as a plan to meet the need of a workingman's club. Whatever the causes which led to its failure, it is interesting to note the comments of the purchaser, who afterwards ran it as a common bar. He posted a card bearing these sentences:

"Rum and religion won't mix, any more than oil and water.

"You cannot follow the Lord and chase the devil at the same time.

"A saloon is a place for drink, not worship.

"Religion follows rum; it does not go with it, hand in hand. A man thinks of religion the morning after.

"You cannot boom drink and temperance too. Running a saloon by telling people of the deadly effects of rum is like telling a man to please buy poison because the undertaker needs the money.

"The best patron of a saloon is the man with the biggest thirst; not the man with the most religion.

"They sang the Doxology when they opened the place. We'll sing, 'Here's to good old wine.' "

Removing the element of profit to the individual saloon-keeper, as is the case with the "People's Refreshment House Association" in England, and investing the profit in agencies which counteract the influence of the very institution by which they are supported, is an ingenious plan. William H. Tolman gives, in the *Outlook,* in part, the following account of this movement:

People's Refreshment House Association.

"The People's Refreshment House Association was incorporated in 1896 for the object of promoting temperance by a trial of various methods best calculated to reduce excess in the consumption of alcoholic liquors. The promoters recognized the dangers incident to the disagreeable but lucrative trade of liquor-selling.

"The underlying principle of the Association is the elimination of private profit. They know that it is to the interest of the saloonist to extend his custom, sell as much liquor as he can, and resist any change in the law that might interfere with his privileges and monopoly. His livelihood depends upon pushing his business. The Association leases existing public-houses, acquires new licenses where a growing population obliges the magistrates to create new ones, establishes canteens and refreshment bars at large public works, collieries, and elsewhere.

"The liquors are not exposed with a view to attracting customers, but the foodstuffs and non-alcoholic drinks are prominently displayed. Special attention is given to making tea, coffee, and cocoa most attractive and palatable. As far as possible, tea is freshly made for every customer. Fresh filtered drinking water in glasses is always at hand in the tap-room and parlor. Every effort is made to push the sale of food rather than liquors.

"The Trust makes persistent efforts to minimize drinking. Its houses close at nine, an hour before the usual time. The liquors are of the best quality, and there are no temptations to linger about the house, but there are ample inducements for rational recreation outside, all of which are provided from the profits of the saloon. For example, at the Hill of Beath, out of the profits a library with a reading and billiard room was built, the social centre supplying the absence of

**Seeks to minimize drinking habit.**

these opportunities for reading, companionship, and recreation in the home. Adjoining the library is a small park and recreation field, where one corner is set aside for a bowling green.

"The profits from another public house were used towards electric-lighting the village, a singing class, a football club, and an ambulance."

In the city of Yonkers, New York, there is a successful saloon substitute, known as Hollywood Inn. Established through the generosity of Mr. William F. Cochran, it is in charge of the Rev. James E. Freeman, a local Episcopalian rector, through whose zeal and devotion the work has been maintained since its organization.

"Hollywood Inn."

The Hollywood Inn has a patronage of a quarter of a million a year. It has one of the handsomest club buildings in the United States, costing about $400,000. It has a membership of 1,200, 65 per cent. of which is made up of *bona-fide* artisans. There are pool and billiard tables, gymnasium, baths and swimming pool, and a fine bowling-alley room. There are seating accommodations for 300 men at card tables and games, three halls with lecture courses, a circulating library of 6,000 volumes, which is patronized to the extent of 15,000 volumes per annum. There are refreshment rooms, class rooms, and lodge and club rooms which may be rented at a moderate cost.

It has been the desire of the club to have those in charge of its administration as inconspicuous as pos-

sible, to free the institution from anything that would suggest paternalism or patronage of any kind. The Superintendent and his assistants have the oversight of the building and its general well-being, and are at all times at the service of the members in the interests of the club. There are two boards in connection with the club; the Board of Directors, which is a fiduciary body charged with the administration of the club's finances and the care of the property; there is also a General Committee which was instituted in 1898, which is elected annually by the members in September, comprising fifteen representatives of the club itself. These two bodies work in conjunction, and always harmoniously, three members of the General Committee sitting with the House Committee of the Board of Directors from month to month, which has the oversight of the details of the club management. The General Committee also supervises the Athletic Department and Entertainment Committee in connection with the members of the Board of Directors and Superintendent. Both Boards hold monthly meetings, and co-operation is the note that signalizes their efforts.

**How it is run.**

There are few clubs that represent so large a variety of occupations as this one. It has been the design of those charged with its affairs to keep all dues as low as possible in order to insure a larger democracy of spirit and to give the widest use of the building and facilities to the greatest

**Membership and charges.**

number. The dues at present are three dollars per annum with one dollar additional charge for use of gymnasium and plunge bath and one dollar for use of steel locker. The charges in the poolroom are 2 cents per cue, and 30 cents per frame. There are no extras or incidentals to be met in connection with membership. It is a striking fact that although this building has been open for nine years, it is practically governed without rules, saving those unwritten ones that govern all self-respecting bodies. Members are never hindered in the free use of the building, and an infraction of those unwritten rules that have to do with order has been so uncommon as to make it notable. Any man is eligible for membership on the presentation of a card subscribed to by one member. The building is open every day from 9 a. m. to 11 p. m., and on Sundays from 1:30 until 10 p. m.

Church Temperance Society.

The Church Temperance Society of New York City conducts a saloon substitute on the Bowery, largely for the benefit of the men in the many cheaper lodging houses in that neighborhood. It is known as "Squirrel Inn." Four hundred men a day patronize the reading-room. There is a general library of five hundred volumes. Twice a month free entertainments are given.

In addition to this enterprise, the Church Temperance Society operates five lunch wagons which are located near the parks of the city, for the special benefit of motormen and conductors and other men

who are employed upon the street. The Society has a special wagon for the use of coachmen who are detained upon the street at the more important social functions of the city, to whom they supply coffee and sandwiches. Very frequently 250 coachmen receive in this manner the benefit of this helpful ministration. During the winter season the motormen and conductors at an important terminal are supplied free of charge with coffee. During the past five years the Society has also supplied free coffee for the city firemen during the progress of large fires. The men of the street-cleaning department have also been helped in this way. The cost of the wagons is about $1,000 each. They were donated to the Society by friends. Twenty-two ice-water fountains in the tenement-house districts are stationed upon the streets for the free use of the tenement dwellers. These are supported from the profits of the lunch wagons.

The splendid work of the Young Men's Christian Association has undoubtedly been a great factor in the matter of providing substitutes for the saloon. The testimony of the railroad officials with reference to the value of the railroad branches of the Association indicates that this has been true among railroad men. The special work for seamen, soldiers, and other classes has helped in this direction, but particularly has the work of the Association been effective in providing for the large number of clerks in our cities, who

Young Men's Christian Association.

need just the ministration which the Association gives.

The recently developed work for the industrial classes has in it great possibilities, because the Association may engage in this kind of work with greater effectiveness than the employers, for the reason that the employers find it almost impossible to guard against the resentment which is so constantly met among workingmen at the slightest appearance of paternalism. This is especially true in the social work which has been attempted by many large employers. It has been found most satisfactory when employers have turned over to the Young Men's Christian Association practically all their welfare work, on account of the democratic spirit that prevails in such enterprises when conducted by the Association.

*Municipal Centres*

Conscious of the need of social centres, many American municipalities have established such enterprises. Not only have parks been provided in the tenement-house districts, but buildings have been erected which are used the year round for social purposes.

Not charitable institutions.

They are not charitable institutions. It is a false idea to imagine that only people who own real estate pay taxes to the municipality. Everybody that pays rent is an indirect taxpayer. Indeed, almost any kind of a

purchaser is an indirect taxpayer, so that the social centres provided by the city are really paid for, to a very large extent, by the people who enjoy their benefits.

Private philanthropy is very frequently spasmodic. It is most conspicuous during hard times or when some individual has been touched by peculiar conditions which demand special and immediate attention. Many religious organizations, in their efforts in this direction, cannot reach many who are most needy, but a social centre established by the municipality usually becomes a permanent institution. It may become the centre of practically every movement which has to do with the life of the people. Therefore, work of this kind should be encouraged in our cities.

*Social Settlements*

Partly as a protest against the mysticism in religious life, Frederic Denison Maurice, Charles Kingsley, and Thomas Hughes began work among the poor of London, out of which grew the social-settlement idea. It was very soon discovered that workingmen must help themselves if they were to be helped. The best that outsiders could do for them was in the way of inspiration and suggestion. This is the service which the social settlement most effectively renders the poor of our great cities. Edward Denison, one of the pioneers in social-settlement work in London, speaks thus about his work:

**Help people to help themselves.**

"My opinion about the great sphere of usefulness to which I should find myself admitted by coming to live here is completely justified. All is yet in embryo, but it will grow. Just now I only teach a night school, and do what in me lies in looking after the sick, keeping an eye upon nuisances and the like, seeing that the local authorities keep to their work. I go to-morrow before the board at the workhouse to compel the removal to the infirmary of a man who ought to have been there already. I shall drive the sanitary inspector to put the act against overcrowding in force, with regard to some houses in which there have been as many as eight and ten bodies occupying one room."

The Rev. S. A. Barnett, after ten years' experience in Whitechapel, said to some Oxford students that it would be of little use merely to secure a room in East London where University Extension lectures might be given, as they were thinking of doing. He said that every message to the poor would be vain if it did not come expressed in the life of a brother man.

**Message not in lectures but in life.**

Modern social-settlement work is founded upon this earlier experience.

Naturally, each social settlement does its peculiar work, which is determined first by the previous training and tastes of the residents, and second, by the character of the neighborhood in which the settlement is situated. The primary idea in settlement

work is the sharing of the life of the poor by those who may have had better advantages.

The social settlement had been in operation in England nearly twenty years, when Dr. Stanton Coit established, in 1887, the first American settlement, just east of the Bowery in New York City. Dr. Coit called his undertaking a "Neighborhood Guild," and the conception of the settlement set forth in his book, "Neighborhood Guilds," and since worked out to a degree by him in Leighton Hall in London, is probably the most satisfactory that has ever been set forth.

First American settlement.

Two years after the opening of the Neighborhood Guild two settlements were established so nearly at the same time that the matter of priority is an amiably mooted question—the College Settlement in New York and Hull House in Chicago. Since then settlements have been established in all our great cities. The term is used with such laxity that it is difficult to tell how many genuine enterprises of this sort there are in this country.

Caroline Williamson Montgomery, in the "Bibliography of Settlements," defines the aim of social settlements as follows:

"The settlement movement is only one manifestation of that wide humanitarian movement which, throughout Christendom, but pre-eminently in England, is endeavoring to embody itself not in a sect, but in society itself. Certain it is that spiritual force is found in the settle-

Aim of the settlement.

ment movement, and it is also true that this force must be evoked and must be called into play before the success of any settlement is assured. There must be the overmastering belief that all that is noblest in life is common to men as men, in order to accentuate the likeness and ignore the differences which are found among the people the settlement constantly brings into juxtaposition. It aims in a measure to lead whatever of social life its neighborhood may afford, to focus and give form to that life, to bring to bear upon it the results of cultivation and training; but it receives in exchange for the music of isolated voices the volume and strength of the chorus. The settlement, then, is an experimental effort to aid in the solution of the social and industrial problems which are engendered by the modern conditions of life in a great city.

"It insists that these problems are not confined to any portion of a city. It is an attempt to relieve, at the same time, the over-accumulation at one end of society and the destitution at the other; but it assumes that this over-accumulation and destitution is most sorely felt in things that pertain to social and educational advantages. The one thing to be dreaded in the settlement is that it may lose its flexibility, its power of quick adaptation, its readiness to change its methods as its environment may demand. It must be open to conviction and must have a deep and abiding sense of tolerance. It must be hospitable and ready for experiment. It

Rich and poor benefited.

should demand from its residents a scientific patience in accumulation of facts and the steady holding of their sympathies as one of the best instruments for that accumulation."

According to this writer, the settlement largely fails to realize this ideal for three reasons: First, many of the residents do not come to settle but spend a limited number of months in the hope of doing a little and learning much. Second, nearly every settlement is compelled, through periodical statistical reports, to justify its existence in the eyes of outside subscribers. Third, from these facts of transient workers and tabulated reports there follows as a necessary evil the widespread tendency to employ machinery in order to produce effects. Although the number of so-called settlements has largely increased, we must not lose sight of the fact that many of them are training colleges, not settlements at all, and that no real attempt has been made to realize the settlement ideal except by a few scattered individuals. So long as 90 per cent. of the residents turn their back on the colony as soon as they have gained enough experience to be valuable, not very extensive results may be hoped for. Their stability in the future depends on the amount of personal service they can secure of the kind that is needed.

Where the settlements fail.

It is unfair to social settlements to judge of the effectiveness of their work by the same standards that we apply to the work of the Church, because the set-

tlement is not a church. It has a very distinct place as an institution in our municipal life.

Opportunity for religious work in social settlement.

While in many settlements no religious work is attempted, there is usually no rule which prohibits a resident from exercising whatever personal influence he desires. It is quite likely that a majority of the residents are members of Christian churches. Sometimes they are at work in the settlements for no other reason than that they were not given an opportunity to work out their talents in their church homes. It is often imagined that because a Christian cannot teach a Sunday-school class, or engage in some other familiar form of Christian work, there is no place for him in the work of the Church. It is at this point that the Church fails to hold many, men especially, to whom it might appeal, were the work offered more in line with the growing social spirit. However, it is a mistake to suppose that no direct religious work must be attempted in a social settlement. As a matter of fact, some of the strongest social settlements are founded upon a religious basis: Oxford House, St. Margaret's House, Mansfield House, The Robert Browning Settlement, The Settlement of Women Workers in Canning Town, Bermondsey Settlement, —all of them in London,—and the Church Settlement House and Christodora House in New York City, are among the most successful settlements, and are founded frankly and positively on Christianity, most of them being aggressive in evangelistic work.

## VI

## THE CHILDREN OF THE CITY

*Chances for the Child of the Tenement*

Nature starts all her children, rich and poor, physically equal. This, broadly speaking, is the opinion of many leading physicians. If the number of children born healthy and strong is not greater among the well-to-do than among the very poorest, then it presents to us a very significant fact, which completely revolutionizes many notions as to the great disadvantage of being *born* in the tenement.

What happens to the tenement child after its birth is quite another story. Nature is not responsible for that. She has done her best. If poverty or indifference or sin blight her fair work, she stands uncondemned. But she is not content in accepting a position in which she is exonerated. The violation of her law is followed by an unforgiving pursuit, until the full penalty has been inflicted, for with nature there is no forgiveness of sin. However, while the sins of the father are visited upon the children to the third and fourth generation, it need hardly be added that this law applies equally to the rich and the poor.

Nature's inexorable law.

Nature makes no class distinctions in the operation of her laws.

This equality at birth does not long favor the child of the slum and the tenement. Vital statistics quickly prove this statement, for the burden and the penalty of poverty and its accompanying evils fall most heavily upon the child. The lack of proper nourishment, of suitable clothing, of healthy sanitary conditions, make life precarious for the babe who must suffer on account of their absence. When such a state becomes chronic, the chances for life are exceedingly small.

Death's scythe sweeps relentlessly through the ranks of little children, whose cry for food has chilled a thousand mothers' hearts. Then are hushed a thousand babies' voices, who suffered long because there was no skilful hand to nurse, and no healing draught to cure. For rarely can the poor call the physician as often as is needful, and seldom can they afford to buy the medicine so necessary in times of illness.

Poverty's prescribed penalty.

John Spargo, in "The Bitter Cry of the Children," says:

"Wherever there is much poverty the death-rate is high and rises higher with every rise of the tide of want and misery. In London, Bethnal Green's death-rate is nearly double that of Belgravia; in Paris, the poverty-stricken district of Menilmontant has a death-rate twice as high as that of the Elysée;

in Chicago, the death-rate varies from about twelve per thousand in the wards where the well-to-do reside to thirty-seven per thousand in the tenement wards. The ill-developed bodies of the poor, underfed and overburdened with toil, have not the powers of resistance to disease possessed by the bodies of the more fortunate. . . .

"As we ascend the social scale the span of life lengthens and the death-rate gradually diminishes, the death-rate of the poorest class of workers being three and a half times as great as that of the well-to-do. It is estimated that among 10,000,000 persons of the latter class the annual deaths do not number more than 100,000; among the best paid of the working class, the number is not less than 150,000; while among the poorest workers the number is at least 350,000. . . .

Comparative chances of three classes.

"This difference in the death-rates of the various social classes is even more strongly marked in the case of infants. Mortality in the first year of life differs enormously, according to the circumstances of the parents and the amount of intelligent care bestowed upon the infants. In Boston's Back Bay district the death-rate at all ages last year was 13.45 per thousand as compared with 18.45 in the Thirteenth Ward, which is a typical working-class district, and of the total number of deaths the percentage under one year was 9.44 in the former as against 25.21 in the latter."

Wolf, in his classic studies based upon the vital statistics of Erfurt for a period of twenty years, found that for every 1,000 children born in working-class families, 505 died in the first year; among the middle classes, 173, and among the higher classes, only 89. Dr. Charles R. Drysdale, Senior Physician of the Metropolitan Free Hospital, London, declared some years ago that the death-rate of infants among the rich was not more than 8 per cent., while among the very poor it was often as high as 40 per cent. Dr. Playfair says that 18 per cent. of the children of the upper classes, 36 per cent. of the tradesman class, and 55 per cent. of those of the working-class die under the age of five years.

Figures from twenty years' study.

Here, then, is a challenge: Shall we surrender the children of the poor to poverty's grim demand, or shall we answer Christ's command, "Suffer little children to come unto Me," by giving them the larger, fuller, more abundant life which He came to bestow upon the children of men?

*The Children in the Factory*

Child labor is one of the greatest curses of our industrial age. According to the most reliable statistics, it is rapidly increasing, in spite of the fact that we are living in one of the most prosperous periods in American history. Certain manufacturers of mill machinery advertise as one of the advantages of their machines,

Figures unimportant—fact remains.

that they are adapted to the use of very small children.

It is impossible to secure absolutely accurate figures as to how many young children are employed in mills and factories. Some there are who tell us that there are two and a half millions, while others insist that there are but one million. But what if there are only half a million? Would this not be sufficient to arouse to action every lover of childhood—aye, every man and woman who believes in the crudest code of ethics which condemns the suffering of even the beasts of the field? And are not our children worthy of deeper concern than these?

What are some of the arguments produced in favor of child labor? It is insisted that it is an industrial necessity.

If child labor were abolished, we are told, certain forms of industry would cease to be profitable. It is rather peculiar that this argument is employed only in connection with such industries as will permit the employment of children. It is never used when speaking of the brick-layer, the carpenter, the machinist. If child labor were suddenly to be abolished, what is there to prevent the particular occupations which employed them from assuming a place in the industrial world which would warrant the employment of older people?

Arguments for child labor.

The statement that the material produced could not be so cheaply manufactured is not always true to fact. Child labor is not always cheap—viewed

simply from the commercial standpoint. Just as it is true that the highest-paid labor is usually the cheapest labor, because it possesses greater skill, so the work of adults, or even that of young people developed beyond the tender age of childhood, is productive of greater and better results.

Child labor not always cheap.

Felix Adler points out that at the time when the two principal industries of England—the textile and the coal-mining industries—were prohibited from employing children, there was a tremendous outcry, and it was freely predicted that those branches would cease to be profitable, and especially that England would cease to be able to compete in the matter of textiles and coal with foreign countries. But what has been the result? That England is stronger to-day—not in spite of, but because she has forbidden child labor—in just those two branches of industry than she was at the time when those sinister predictions were uttered. And so if it is said that the glass industry, for instance, cannot be carried on without child labor there is the fact to be noted that the largest glass house in the State of Ohio is carried on without child labor, and does not appear to be conducted at a loss.

But suppose that some industry should be compelled to give up on account of the abolition of child labor. Which is of more importance—the lives of hundreds of thousands of little children, or the profit on their product? And

Checks or children?

who can successfully deny that factory life is blighting and withering to the young children who are daily confined to monotonous tasks, which, in most cases, forever sap the vital energy which gives hope and strength for future better things?

Watch the stream of little children as they hasten to their toil. See the set, stolid faces, old beyond their years. Can any good thing come out of these? Sometimes, by sheer strength of character, there emerge from among this mass of little ones those who seem unaffected by their former surroundings and occupations, but in most cases, even these carry in their bodies and in their minds the marks of those earlier years, handicapped forever, just when the best in men—physical and mental—is needed, and of which they have been deprived.

Over a century ago, upon the occasion of a fever epidemic, the medical men of Manchester, England, wrote a protest against the employment of little children in the mills of that city. They said: "We are decided in our opinion that the disorder has been supported, diffused, and aggravated by the injury done to young persons through confinement and too long continued labor, to which evil the cotton mills have given occasion."

Manchester child labor a century ago.

In 1796 the Manchester Board of Health said that they "have had their attention particularly directed to the large cotton factories established in the town and neighborhood of Manchester . . . that the children and others who work in large cotton

factories are peculiarly disposed to be affected by the contagion of fever, and that when such infection is received it is rapidly propagated. . . . The untimely labor of the night and the protracted labor of the day, with respect to children, not only tends to diminish future expectations as to the general sum of life and industry by impairing the strength and destroying the vital stamina of the rising generation, but it too often gives encouragement to idleness, extravagance, and profligacy in the parents, who, contrary to the order of nature, subsist by the oppression of their offspring."

Results in South African defeat.

The South African war revealed the fact that protective and effective legislation for these mill children came too late. That which the Manchester physicians of the eighteenth century had foretold was evident to all the world at the beginning of the twentieth century. Said one of the important magazine articles of the year: "In a day it seemed that the nation awoke to the fact that its physical vigor was sapped. It had no material for soldiers. The percentage of rejections at the enlistment stations appalled every reflective mind. The standards were lowered, the tests were conveniently made easy. Regiments were patched together of boys and anemic youths. They were food for the hospitals, not for powder. Once in South Africa, enteric fever swept them off like flies. They were only the shells of men. . . .

Men gathered from the despatches that, as a matter of fact, the war was fought on the British side by the Colonials, Irish, and Scotch." Hear the testimony from Manchester after a hundred years: "The president of a Manchester improvement association testified that there were large districts in Manchester in which there were no well-grown children or men or women, except those who have been born in the country."

Another excuse given for the employment of children is that even their small earnings are necessary for the support of the family. This supposed condition has been greatly exaggerated. Frequently, when the father has been able to take care of the family without any assistance from his children, he has nevertheless sent them to the factory, because it was the custom in the community to send children to the factory when they arrived at a certain age. This custom has sometimes resulted in the entire family's earning only as much as the father himself once earned, because of the competition between the father and his children, which, of necessity, reduced his own wages.

Support needed by family.

In some cases of poverty, especially that which exists when a widow is left with a number of small children, it may seem necessary to send her children into the factory. But even under such circumstances, it would be wiser for the state to send her children to school, and to enact laws looking to the public relief of destitute families of this kind.

It is better for the state to furnish outright relief than to see the standard of living of whole sections of the population lowered by child competition.

Some there are who declare that the children of the poor are incapable of better things, and that they might better be sent to the factory. A manufacturer, standing near the furnace of a glass-house and pointing to a procession of young Slav boys who were carrying the glass on trays, remarked: "Look at their faces, and you will see that it is idle to take them from the glass-house in order to give them an education; they are what they are, and will always remain what they are." He meant that there are some human beings—and these Slavs of the number—who are mentally irredeemable, so fast asleep intellectually that they cannot be awakened; designed by nature, therefore, to be hewers of wood and drawers of water.

It is the same thing which has been said from time immemorial by the slave-owners of their slaves. As Felix Adler once said: "First they degrade human beings by denying them the opportunity to develop their better nature; no schools, no teaching, no freedom, no outlook; and then, as if in mockery, they point to the degraded condition of their victims as a reason why they should never be allowed to escape from it. Such an argument is un-American and inhuman."

An inhuman argument.

Samuel McCune Lindsay, Secretary of the Na-

tional Child Labor Committee, calls attention to an important consideration:

"The problem of child labor is a national problem," he says, "because the responsibility for it rests upon the consumers and purchasers of goods made with the aid of the work of young children, whether the purchaser and consumer lives in a manufacturing State or in an agricultural community, in Georgia or in California. With the extension of our system of manufacturing and the conditions brought about by world markets, you and I cannot very well avoid some participation in these evils so long as we are buyers of American-made goods; and we cannot more surely or reasonably satisfy our consciences that we are not the oppressors —the real oppressors of these little children—until we are satisfied that this American standard of protection reaches out over all the children and through all the industries of our American States.

Individual responsibility.

"We are then individually and collectively accountable for the American standard or lack of standard of protection of childhood. A national sentiment must, and can be made effective according as the different conditions and problems presented in each State and Territory are met and solved in the light of the best legislation and enforcement of child-labor laws."

The "bargain sales" so frantically patronized by working people, as well as by others, should be made the subject of careful study. Who made these gar-

ments? Where were they manufactured? These questions should be answered to the entire satisfaction of the consumer, for often it will be revealed that these "cheap" garments are the price of little children's lives.

"Bargain" sales.

In an address on sweat-shop manufacturing, delivered before the New York City Consumers' League, Annie S. Daniel, of the New York Infirmary for Women and Children, said:

"The workers, poor, helpless, ignorant foreigners, toil on in dirt, often in filth unspeakable, in the presence of all contagious and other diseases, and in apartments in which the sun enters only at noon or never at all. The tenement-house department states that there are thousands of apartments in which all rooms open on an air-shaft; in such an apartment I attended a woman ill with tuberculosis, finishing trousers. During the summer, and then only for about two hours, daylight (not sunlight) came in. This daylight lasted two months, and for this place of three air-shaft rooms ten dollars per month was paid. Three years of life in this apartment killed the woman. The finishers are made up of the old and the young, the sick and the well. As soon as a little child can be of the least possible help, it must add to the family income by taking a share in the family toil.

"A child three years old can straighten out tobacco leaves or stick the rims which form the stamens of artificial flowers through the petals. He can put

the covers on paper boxes at four years. He can do some of the pasting of paper boxes, although, as a rule, this requires a child of six to eight years. But from four to six years he can sew on buttons and pull basting threads. A girl from eight to twelve can finish trousers as well as her mother. After she is twelve, if of good size, she can earn more money in a factory. The boys do practically the same work as the girls, except that they leave the house-work earlier, and enter street work, as peddlers, bootblacks, and newsboys.

A three-year-old worker.

"The sick, as long as they can hold their heads up, must work to pay for the cost of their living. As soon as they are convalescent they must begin again. The other day a girl of eight years was dismissed from the diphtheria hospital after a severe attack of the disease. Almost immediately she was working at women's collars, although scarcely able to walk across the room alone."

*The Children on the Streets*

The city street presents its problems in this connection. The newsboy, the bootblack, the messenger boy, the peddler, are each to be reckoned with. It is only as one looks beneath the glamour of their street life, that one sees the real problem. It is said that there are at least five thousand newsboys in Greater New York. Most of them are under sixteen.

Some street occupations.

Many of the younger boys go to school, but tru-

ancy is quite common. We often admire the wit and shrewdness displayed by these little street merchants, but it is the testimony of the school-teacher that they are very slow in their school-work. The excitement of the street has made the school almost valueless.

Ernest Poole, whose studies of tenement and industrial life have made him an authority on these questions, says:

"Most newsboys sell from three to eight in the evening. But on Saturday nights and in times of excitement, hundreds join the regular 'night gang,' and sell until long after midnight. Short loafing periods come in between editions, and it is then that the thousands of schoolboys selling papers mingle with the hundreds of newsboy-arabs pure and simple. These New York arabs are the finished products of child street labor, for they have been moulded by it since the ages of from eight to twelve. They show best its unwholesome irregularity. They are scattered all over the city. They make up the larger part of the night gang who sell papers until one and two and often three in the morning. They number about five hundred.

"The newsboy's work is built wholly on excitement. He is always hoping for it. It may come at any moment. Murder trials, 'guilties,' scandals, accidents, suicides—these are their stock in trade. This irregular work makes the meals generally irregular. In a

Work based upon excitement.

workingman's family the principal meal of the day is at night. This is interfered with by the work of the newsboy. Hundreds become gradually accustomed to eating at lunch counters, and some to 'swiping' from free lunches in saloons. The diet is made up chiefly of such hostile ingredients as frankfurters, mince pies, doughnuts, ham-sandwiches, cakes, 'sinkers,' etc. I know one urchin who makes a regular breakfast of five huge buckwheat cakes bought for a nickel.

"But the trouble comes later. A few years of this irregular, unhealthy diet cannot fail to have its effect. I lived for a week with one stunted waif of sixteen—as attractive a little chap as I ever met—who had used this diet of the street for some eight years. On three days of the seven he would eat nothing whatever, generally breaking these fasts by coffee and mince pie. No wonder that 'Skinny' is so common a nickname among newsboys. The coffee is a natural accompaniment of the irregularity and excitement. It is often used to excess. Four bowls in an evening I have found common in the 'night gang,' and I know of some who average regularly six. Smoking is almost universal. It is natural enough to blunt hunger with cigarettes. Many of the smallest smoke incessantly."

Why "Skinny" is favorite newsboy nickname.

Gambling is almost universal among the newsboys. It is another way of gratifying the constant, unhealthy craving for excitement, and hundreds of

them flock to the race-tracks. But most common is "crap-shooting," a form of gambling practised by nearly every newsboy in our American cities.

In speaking of the effect of street life on the newsboy, Mr. Poole says:

"We have found that the street teaches irregular habits and restlessness. It gives, to offset these habits, no useful training for later work. Newsboys do not become reporters. One editor of long standing tells me that he knows of not a single instance. The most energetic boys win the few places open each year in the newspaper delivery departments. But these occasional openings are few indeed compared to the thousands of newsboys. Hence, for the vast majority, their work gives no training for later trade or business. By comparing the statements of delivery men all over the city, I find that most newsboys gain later work on wagons, in factories, and in the markets; as office boys, cash boys, and messengers; while a few become travelling salesmen. Some win places of fame on the variety stage, in the prize-ring, and at the race-tracks.

No useful training.

"But for all of these vocations the street gives no training whatever. It does worse. For the same restlessness that makes tramps of some, keeps hundreds more constantly changing employment. They have always the old street work to fall back on. Of over one hundred ex-newsboys, whose average age was seventeen, I found that the average wage was barely four dollars per week. Many were much lower.

This average is low indeed when one considers that the newsboy at the beginning of his career is generally the brightest and the most energetic boy of the neighborhood.

"The street takes the shrewdest, quickest, most attractive little urchins, as any one can see at a glance. All who know the little chaps must like their quick wit and sturdy enterprise. And yet, when we follow these same bright little urchins to their later lives, we find their average lower than the average of any other class. It is true that a few rise high in later life. We all hear frequently of some noted man who began life as a newsboy. But those few successes leave the street. Their good influence goes with them. The failures remain to teach those who follow. These failures, the five hundred among the five thousand, are the ones who pull the newsboy average down so low. These five hundred failures give reason enough to condemn the present system of child street labor."

Only failures remain to teach others.

Concerning the bootblack, there is very much the same story. He is more ignorant than the newsboy. His work is dirtier. He lives in the gutter. He is closest to the street. There are not as many independent bootblacks as there were a few years ago, because the occupation has fallen into the hands of men who own the street-stands, which are presided over by young Italians who are employed by the owner.

Bootblacks on lower level.

It is said that the "boss" will rarely engage a boy

who has come from the street as an independent bootblack, because of their thieving and gambling habits, and because of their unreliability.

The messenger boy's life is, perhaps, most trying of all. He has the same long and irregular hours of work, and no regular time for meals. His work does not educate him for better things. There are few chances for promotion.

Messenger boy's temptation.

The New York Child Labor Committee, in one of its reports, says concerning the messenger boy:

"The conditions of the work are such that the boy's principles of honesty are assailed. A boy has to be in the service but a few days to learn that he can increase his wage of four or five or six dollars a week by practising a little dishonesty. They learn that, by exercising discretion, they can safely collect more than the regular rate for a message and pocket the excess charge. They learn that when, out on an errand, they meet some one who desires a message delivered at once they can deliver the two messages, report only the first and retain for themselves the money received for the second. They learn, if they will report to the office, after answering a call and delivering a message, that 'the lady wasn't quite ready—she said she'd call again,' they probably will be able to keep the money paid for the call. The temptation to an undeveloped boy of under fourteen is almost irresistible. The other boys are all practising these deceptions and profiting thereby. Tell-

ing lies of this sort is such an easy matter. . . . And so the new boy adopts the practice of his fellows, and his moral undoing has begun.

"But far more dangerous to the boy than any of these temptations are the immoral influences with which he is apt to come in contact. He is likely to see the very worst of life— especially if he be employed in an office located in the Tenderloin district. The penal code declares it a misdemeanor to send a minor to carry a message to a house of ill-repute, or to deliver from such a house. But it has been found impossible to enforce the law. It is a dead letter. And so the messenger boys are at the beck and call of the women of these houses. While waiting to receive a message, or to have one signed for, they cannot avoid being witnesses to scenes of the most abandoned licentiousness. Occasionally they are urged, even forced to join in the drinking. There is much sport to be had in getting a messenger boy drunk. And the sport is particularly rare if the boy is only fourteen, and has never tasted liquor before.

Comes in contact with immoral influences.

"Saddest of all, the boys like the Tenderloin. Here money is freest. Tips are larger, and no one objects to an overcharge. A messenger located in this district says: 'The sports think nothing of a "fiver." They don't care what you charge them, and they never ask for change.' He explained that he often charged a dollar for a twenty-five-cent message."

*Child-Saving Agencies*

Numerous are the agencies which have been established to relieve the distressful conditions among the children of the city. The kindergarten is one of the most important factors. There is hardly another single institution which is doing more for the child. In training heart, head, and hand at the most critical period in its life, it gives the child a start which is most valuable.

The Day Nursery, by caring for the younger children, while the mother goes out to work, renders an important service. Fresh Air Charities bring untold relief. The week or ten days in the country or by the seaside bring cheer, and sometimes save life itself.

Beneficent charities.

The Juvenile Court, by taking the child away from the association with the hardened criminal, and putting him upon his honor, surrounding him with such influences as will have a tendency to bring out the better side of his nature, is bringing about a revolution in our dealings with the wayward boy and girl. Such organizations as the George Junior Republic in Freeville, N. Y., which deals largely with the kind of boy and girl that is found in the Juvenile Court, and in very much the same way, are showing us better things.

To the principals and teachers of the Public School we owe a debt of gratitude, because of their conscientious work in behalf of the city children who need their helpful influence.

Educational enterprises.

The Boys' Club renders an important service in this connection. As Jacob Riis once said: "It is by the Boys' Club that the street is hardest hit. In the fight for the lad it is that which knocks out the 'gang,' and with its own weapon—the weapon of organization."

Nor should one forget the work of the Boys' Department of the Young Men's Christian Association. The up-to-date Sunday School is of service. But it is not so much the organization itself, nor its exercises, but the personal influence of the teacher that counts for most. **Religious organizations.**

Numerous other organizations for children in the Church are helping.

The trades-union is doing its part in relieving the suffering of child-life. The National Consumers' League, through its constant agitation in behalf of favorable sanitary conditions, helps, and should be supported by every man and woman who believes in a square deal for the child. Few are doing more than the National Child Labor Committee, through its publications, its lectures, and its constant watch on legislation with reference to child labor. This also applies to the Child Labor Committees of the States, which are springing up to do valiant service for the children. **Agitation and legislation.**

The government is taking hold in its State Legislatures, but especially in the action of Congress by the appropriation of a special fund for the purpose of investigating the actual conditions of the children in

factories, mines, and mills, thus forming the basis of intelligent legislation.

Others there are who, in various ways, are ministering to the city's children, in classes which teach them how to make the most of life, in societies which present the value of team-work and co-operation, but principally in friendships, which impart the very best that one can find in human life and experience. For it is this, after all, which means most to the city child.

Value of friendship.

# VII

## THE INSTITUTIONAL CHURCH

*Changing Social Conditions*

THE most superficial study of religious work reveals the fact that in almost every large city most of the great church "missions" which were once so successful have either gone out of existence altogether, or else they are being conducted upon a much smaller scale than formerly. There is scarcely a church mission in the United States but what is making a struggle for its existence—at least in comparison with its former glory.

There are several reasons for this decline. While there is still a great deal of poverty in the city, that poverty is not so hopeless as it once was. The actual poverty may be as great, and there may be even more of it, but there has come to the masses a hope for better things, sometimes through the labor and the Socialistic press and their general literature, as well as through the daily papers, which are read by even the poorest. The common people have had a vision of the coming democracy. Any one who has known the East Side of New York for a score of years—and the same thing is true of most other large cities—knows of the change that has come over the people in this respect.

Poverty not hopeless.

There are still dull, plodding, unpenetrating individuals, but no one can question the statement that in recent years there has been a great civic awakening among the common people.

Another reason for the change lies in the fact that the foreigner has come in to displace those who were once sympathetic toward the mission. But, strange to say, it is this very foreigner who has helped so largely to introduce the civic pride which has taken hold of the people. The political campaign clubs organized by the young Russian Jews, for instance, put to shame the indifference of many a citizen who was "freeborn."

It is sometimes said that city mission work has failed because of the introduction of the social settlement, and many city mission workers have become bitter against these institutions because of their apparent rivalry, forgetting that in but few instances have they been guilty of proselyting. Their field of operation has, in most cases, been one which was altogether untouched by the mission. Frequently they have come into fields which had been deserted by the churches, from which the churches were compelled to flee in order to "save" their lives.

Reasons for indifference.

Generally, it is intimated that the mission has failed because the people have become indifferent, and that they do not care for the "old Gospel." But what seems to be the cause is simply the effect. To say that many of the people have become indifferent is quite true. But why

have they become indifferent? There are, of course, numerous reasons for this indifference, but in most cases it is due not so much to the people as it is to the mission itself. In the causes which have just been given, it will be agreed that every factor, in itself, is an encouraging one. Who does not rejoice that poverty is less distressing, that the immigrant is being aroused to a sense of citizenship, that the settlement wields a helpful influence in forsaken fields? But to what extent has the mission met its obligation in these particulars?

Mission not always effective.

True, it has helped many, individually, to better things. But how often has it inspired the great masses so that they have taken on fresh courage in times of social and economic distress? Why has it left this almost exclusively to the despised agitator? How far has the mission helped the immigrant to understand his true relationship to his adopted country? How far has the average mission gone in actually bringing about changed physical conditions in the community, by going directly to the officials of the municipality in behalf of those who needed a spokesman? Here and there an individual, overworked pastor has attempted it, but in comparison with the work of the social settlement, the mission's influence has been small indeed.

But, somebody will say: "The mission has nothing to do with civic righteousness and the political education of the immigrant." And that is precisely the

reason why the people in the community have gone over to these other organizations, because a man's physical wants are always more apparent than his spiritual needs. And this accounts, in a measure, for the failure of the mission. As the social conditions of the people changed, the mission failed to adjust itself to these changing conditions. As new needs arose, the mission went on, blind to its opportunities, with the result that other forces took its place in the hearts of the people. It lost its spiritual grip, because it failed to enlarge its own life and vision, by taking on the life of its constituency. Thus it has happened that some of the very things which should have strengthened religious work in the community have helped to break it down.

Reference has already been made to the growing spirit of democracy among the people. This also accounts for the failure of the mission. The people demand democratic organizations, in which they themselves have a part in the management. What is needed, therefore, is a regularly organized Church, which ministers to all the needs of the people living in the community. Such a Church, properly organized and aggressively conducted, with an evangelistic basis, is sure to win the people.

**A regularly organized socialized Church needed.**

*Pressing Social Needs*

The author of "The Long Day," writing out of an experience among working-women, in relation to pro-

posed remedies for the evils by which they are surrounded, says:

"The . . . need is for a greater interest in the workwoman's welfare on the part of the Church, and an effort by that all-powerful institution to bring about some adjustment of her social and economic difficulties. I am old-fashioned enough to believe in the supreme efficacy of organized religion in relation to womanhood and all that pertains to womanhood. I believe that, in our present state of social development, the Church can do more for the working-girl than any of the proposed measures based upon economic sciences or the purely ethical theory. Working-women, as a class, are certainly not ripe for the trades-union, and the earnest people of the 'settlements' are able to reach but a small part of the great army of women marching hopelessly on, ungeneralled, untrained, and, worst of all, uncaring.

Author of "The Long Day" quoted.

"But a live and progressive church—a church imbued with the Christian spirit in the broadest and most liberal interpretation of the term—can do for us, and do it quickly and at once, more than all the college-settlements and the trades-unions that can be organized within the next ten years could hope to do. And for this reason: The Church has all the machinery ready, set up and waiting only for the proper hand to put it in motion to this great end. The Christian Church has a vast responsibility in the solution of all problems of the social order, and none

of those problems is more grave or urgent than the one affecting the economic condition of the wage-earning woman.

"In the days when I could see no silver lining to the clouds, I tried going to a Protestant church, but I recognized very shortly the alienation between it and me. Personally, I do not like to attend Salvation meetings or listen to the mission evangelists. So I ceased any pretension of going to church, thus allying myself with that great aggregation of non-church-going Protestant working-women who have been forced into a resentful attitude against that which we should love and support. It is encouraging, however, to find that the Church itself has, at last, begun to heed our growing disaffection and alienation."

A bitter personal experience.

Some excellent people are insisting that the Church has but one mission—to preach the "simple" Gospel, whatever that may mean. They are saying that when a man becomes a Christian, all of these things take care of themselves. Indeed, they say, he will find so much joy in the Christian life that the demands of the social and the physical will no longer have any control over him. Undoubtedly, this is true, in many cases, but we are dealing with the average man, who has not the resources within himself that some other people have. There are pulseless, nerveless, bloodless individuals who simply cannot comprehend the struggles of the man who is like a throbbing human engine, fired with a rush of thought that arouses

the deepest passions. There are men and women who, from their earliest childhood, have been raised in an environment from which was shut out everything that was coarse and brutal and vicious, but there are others who knew practically nothing else from the moment that they were cursed into the world. Over these needy ones the Church must ever have watchful care, ministering first of all and principally to their spiritual needs, but never forgetting that they have bodies, which sometimes so strongly assert themselves that spiritual truth makes almost no impression upon them.

It must not be imagined that New York and Chicago have a monopoly of the tenement houses which present conditions that demand the social ministry of the Church. The pastor of a Minneapolis church found within a block of his church a nine-room house with a family in every room. In St. Louis four Syrian workingmen, three of whom were married, and having six children between them, were occupying two rooms.

Sometimes the tenements in the smaller cities are in a worse sanitary condition, having no more sunlight and as much filth, as the frequently described tenements in New York City. Recently it was reported that the social conditions in some sections of the city of Washington were worse than they are in New York.

**Tenements in smaller cities unsanitary.**

A St. Louis pastor thus describes the community in which his church is situated·

"I have in mind a typical tenement. There are thousands so nearly like it—almost anywhere within two miles north or south of Market Street, and within ten squares from the river—that it is unnecessary to specify the location of this particular house. Four families occupy the front building, and four live in the rear. Thus the children of eight families must use the dirt or brick-paved court between the houses, or go on the streets. There is not much space for them when the coal sheds and other outbuildings are provided. Sometimes a third tenement is crowded to one side of the court, between front and rear buildings.

"The entrance to the court is through a narrow, brick-paved gangway, which, tunnel-like, pierces the walls of the front tenement. All families in the houses use this gangway, as they must enter their homes by the stairways from the yard, or by the doors under these stairways.

"The visitor enters by the kitchen, for this is, necessarily, the front room. It is not much larger than a fair-sized bathroom, being little more than twice the width of its one window. The next room is lighted from the kitchen, and from the single window in the blackness under the stairway. On a light day this room is gloomy, to say the least. Frequently a visitor has difficulty in distinguishing the features of a sick person in this room. The third room is the front room—it fronts on the narrow alley. Another tenement is almost within

Gloomy homes.

reach of the windows; or, perhaps, there is a stable across the way. When the rent-collector calls, he secures from eight to eleven or twelve dollars a month for the three rooms.

"The vacation problem is easily solved by the dwellers in the tenements. Few of them have any vacation. 'I have had one day off in five years, and I'd like to go so much,' said one factory-worker, a woman sixty years old. 'But I am not as young as I once was. And I dare not go for even a week. When I come back they'd be sure to have some younger person in my place. Then what would we do at home?

"One day a visitor to one of the homes was urged by four boys: 'Come and see our clubroom.' Gleefully they took him to a rough shed, thrown together of waste timbers picked up on the street. How proudly they looked at their possessions! A few newspaper pictures on the walls. A game of checkers on a chair. A baseball bat in one corner. But the crowning feature was a placard which one of the boys had laboriously fashioned:

NO SMOKING NO SWEARING
NO CANNING BEER HERE

" 'We don't want none of that, 'cause we see enough of it, and what it means,' the maker of the notice explained, as he observed the direction of the visitor's gaze."

*Demanding Social Leaders*

How shall these conditions be met? And who shall lead in this important work? During recent years we have been hearing much about the "social spirit." But comparatively few in our churches seem to understand the significance of the phrase. It possesses a far wider meaning than most of us think. The Church has been so exclusively engaged in its work for the individual, that it has had little inclination to grapple with the questions that concern the masses of the people aside from their purely so-called religious interests.

The social spirit.

The young men in our theological seminaries have been trained to look upon their future work as having to do simply with the preparation of sermons, pastoral calling, and the performance of the functions which thus far have belonged peculiarly to the minister. Their studies, while in the seminary, have been confined almost exclusively to theology, the dead languages, the sacraments, Church history, and homiletics. Practically the only touch with the throbbing life of the world outside the seminary walls has been the teaching of a mission Sunday School class, the leading of a prayer meeting, or the holding of a service in a country schoolhouse.

Theological seminary courses.

It is immensely gratifying that a few of our seminaries are realizing the inadequacy of their courses of study to meet present-day social needs, and are introducing features which must result in a type of

leaders who shall have more of the social spirit than is often found among the ministers of a past generation.

But the theological seminary is not altogether to blame in this matter. It cannot always secure the kind of men who will naturally become leaders of the type needed. It must do the best it can with the material it has to work with.

Frequently we are told that the country supplies the Church with practically all her ministers. There is no doubt as to the truthfulness of this statement. Among a hundred preachers in a particular conference, most of whom had city charges, it was discovered that only two were born and reared in the city. All praise to the country for its contribution to the religious life of the city. But the fact presented partially accounts for a condition to which the Church is already giving her serious attention, viz., that the average city church falls woefully short in its work among the city's masses.

Most of our city churches, even among the larger ones, are trying to meet town conditions by an elaborated country church programme. Sometimes an enthusiastic minister will try to galvanize his church into an appearance of city efficiency, but the best results do not come that way. They come because of a consistently carried-out programme based upon an intelligent conception of actual conditions. Many fine young ministers who come to our cities, finally suc-

Elaborated country church programme for city.

ceed in a very difficult task, but most of them drift into the ways of their predecessors, ministering to a constituency of long-time church attendants, a large percentage of whom have also come from the country, and to whom the spirit and the method are perfectly acceptable.

Frankly, how can a young man who knows practically nothing of city thought and life—the thought and life of the man outside the Church—because he has been raised in a country atmosphere, take his college and seminary course, where he certainly does not catch the spirit of the city, and then, at twenty-five, make a success of a city church, which is situated in the midst of a people whose mode of life is a deep and profound mystery to the young theologue? Some are doing it, but this success is due to unusual ability, which would manifest itself in any other occupation.

Sometimes it is pathetic to see a highly finished product of the schools almost broken-hearted in a city field, simply because he has failed to get a vision of the real needs of the people for whom he would fain give his very life. One such actually resigned his city mission charge, because he was overwhelmed by the great numbers of people by whom his church was surrounded, and to which his country training had made him peculiarly sensitive. And yet, here was a condition which should have stirred him to his very depths, as he saw the possibilities in that great mass, and sent him out to courageously grapple with the

vital problems of his community. But he was absolutely helpless because he could not get the proper conception of his task. People who naturally drift into our city churches need the ministration which the average church can give through its pastor; but here are millions who are being deliberately deserted —simply—and it is said advisedly—because we haven't enough of the right kind of men in the ministry.

The city offers the Church a magnificent field for the best talent that any city man ever put into business or philanthropic life. But it will require a city programme, put into operation by a city man, who understands the city *Zeitgeist*. The overheard conversation of business men on the trains indicates it. The sentiments expressed by workingmen in the shop proves it. The attitude of the people in the slums verifies it.

City problems demand city men.

The city has no right to expect country men to solve its church problems—social, philanthropic, religious. The splendid ability found in the city church must be consecrated to the task of working out the salvation of the city's life. This task clearly rests upon the layman.

More and more is this becoming the layman's day. The multiplication of "Brotherhoods" and men's clubs, the fine response by business men to definite service rightly presented, the high ideals which have come from the laymen them-

The day of the layman.

selves, and the growing disposition to become jealous of what they consider their rightful place in the administration of the affairs of the Church, all give promise of better things to come.

*Defining Social Service*

The spirit and the aim of the institutional church is expressed in the platform of the Open and Institutional Church League—"Inasmuch as the Christ came not to be ministered unto, but to minister, the open and institutional church, filled and moved by His spirit of ministering love, seeks to become the centre and source of all beneficent and philanthropic effort, and to take the leading part in every movement which has for its end the alleviation of human suffering, the elevation of man, and the betterment of the world.

"Thus the open and institutional church aims to save all men and all of the man by all means, abolishing, so far as possible, the distinction between the religious and secular, and sanctifying all days and all means to the great end of saving the world for Christ."

Save all men, all of man, by all means.

Josiah Strong, in his "Religious Movements for Social Betterment," points out its distinguishing characteristic in these words:

"The Church and the home are the two great saving institutions of society. When the home is what it ought to be, it affords such an environment as makes possible a normal development of body and

soul. When it is pretty much all that it ought not to be, and is corrupting to both soul and body, the appeals of the Church to the spiritual life are to little or no purpose. Hence, as the tenement house has been substituted for the comfortable home, the churches working on the old lines have either died or have followed the well-to-do class uptown.

"The institutional church, however, succeeds because it adapts itself to changed conditions. It finds that the people living around it have in their homes no opportunity to take a bath; it therefore furnishes bathing facilities. It sees that the people have little or no healthful social life; it accordingly opens attractive social rooms, and organizes clubs for men, women, boys, and girls. The people know little of legitimate amusement; the Church, therefore, provides it. They are ignorant of household economy; the Church establishes its cooking-schools, its sewing-schools, and the like. In their homes the people have few books and papers; in the Church they find a free reading-room and library.

"The homes afford no opportunity for intellectual cultivation; the Church opens evening schools and provides lecture courses. As in the human organism, when one organ fails, its functions are often performed by some other organ; so in the great social organism of the city, when the home fails, the Church sometimes undertakes the functions of the home. Such a church we call 'Institutional.'"

**Performing function of the home.**

*Typifying Social Activity*

Probably no church in the entire world is doing a greater work on social lines than that being done by St. Bartholomew's Protestant Episcopal Church in New York City. Over two hundred meetings, of various kinds, are held weekly. There are 2,952 communicants in the parish. The Sunday Schools have a membership of 1,610.

St. Bartholomew's Protestant Episcopal Church.

If one includes choir members, clerks, porters, cleaners, teachers, engineers, etc., there are 249 salaried workers. Including members of boards, officers of societies, teachers, ushers, physicians, choir members, and those who are working members in clubs and societies, there are 896 volunteer workers.

Sunday services are held in the Parish House for Germans, Armenians, and Chinese, and there are regular services in the Swedish Chapel. Each of these nationalities has a surpliced choir which renders music in its own language. Many of these foreigners have been greatly interested in teaching their fellow-countrymen lessons in American patriotism.

The church supports one of the best equipped dispensaries in the city. Fifty-four physicians volunteer their services. Last year 15,227 new patients were treated, the total number of consultations having been 50,452. The total number of prescriptions written was 23,090, of which 22,527 were paid for. The Loan Association,

Hospital and loan association.

which is conducted upon a business basis, received during the year $101,517.59, and disbursed $91,345. Loans are made to the poor at a reasonable rate of interest, the department being so managed as to make it self-supporting.

On top of the nine-storied building in which are hived the many enterprises of the parish, is a beautiful roof garden. The children plant flowers in long boxes and tubs, and here the kindergarten holds many of its sessions. In the evening the various societies of the parish have their meetings on the roof, and on Sundays religious services are held.

Clubs and evening classes.

Club life is prominent. There are clubs for men and women, boys and girls, with a total membership of 2,796. Membership in the Girls' Evening Club entitles the holder to the use of the clubrooms and library; access to the large hall every evening after nine o'clock, to the physical-culture classes, lectures, talks, entertainments, discussion class, glee club, literature class, English composition class, the Helping Hand Society, Penny Provident and Mutual Benefit Funds; the privilege of joining one class a week in either dressmaking, millinery, embroidery, drawn-work, system sewing or cooking; also, by paying a small fee, the privilege of entering a class in stenography, typewriting, French, or bookkeeping. Corresponding advantages attend membership in the other clubs.

For those seeking work and for those desiring

workers, an efficient employment bureau is conducted. During the past year 2,531 situations were filled. The kindergarten enrolled 259 children, the Industrial School, 336. The Fresh Air work of the parish gave outings to thousands of mothers and their children. Garments were provided for the poor, such as were able paying a small amount for them. The Penny Provident Fund received $31,483.29 from 5,196 depositors.

The amount expended by the Church on the Parish House, during the year, was $91,043.99, and the total amount given for home expenditures and for benevolent contributions was $219,641.19. The splendid work of St. Bartholomew's shows what can be done when occurs the rare combination of a big brain, a big heart, and a big treasury.

Few churches that desire to engage in institutional work have so large a fund to draw upon. Fortunately, one may do things without very much money. It is quite possible to conduct an institutional church on one hundred dollars a year aside from the expense of carrying on the work of an ordinary church.

One hundred dollars a year.

It can be done, because it has been done. After the demonstration had been made in one instance, there was no difficulty in getting the money needed. It is a good policy never to ask a man for money simply on the argument that a certain kind of work could be done with a large amount of money. A better way is to prove with the means at hand that

the work can be done, and that you are the man to do it.

Ministering to the needs of the community in which it is situated—that is the principle upon which the institutional church is operated. By this is meant the needs not supplied by some other helpful agency. For instance, a gymnasium conducted by German infidels is not such an agency. A church conducted for the benefit of the well-to-do need not operate a free dispensary, whatever else it may attempt along institutional lines. We are more directly concerned with the church that is trying to reach and help the workingman and his family.

Kind of work needed.

With a building that is lighted and heated—perhaps with only two rooms—one is ready for the work as outlined below. Few things are more popular than an illustrated lecture course. An admission fee of five cents pays all expenses. In most instances one may secure the lecturers in one's high school or college, and sometimes a preacher or business man in the neighborhood has a lecture on his travels, or on some other interesting subject. Always remember that it is the personal element that makes the lecture of interest to the people, so if a man can tell the story of his own experience, even in a very ordinary way, he may hold his audience better than some others who may have had some supposed advantages over him. Most of the lecturers will give their services gratuitously, and will be glad of the opportunity

to be used when they can speak to an appreciative audience. If enough volunteers cannot be secured, one may do the lecturing himself. Slides and readings on many subjects may be obtained from supply houses in any large city. One can study the reading so that he need not depend upon it altogether when lecturing.

A song service may be held before each lecture, the hymns being thrown on the canvas. An occasional moving picture entertainment is a good thing when only the best class of pictures are shown. It is best to examine them one's self, because the average operator has not a very keen sense of what is appropriate for a church.

Depending upon volunteers.

Ushers and other workers should understand fully just what is expected of them. It is always best to fix the responsibility for every detail. This applies not only to the lecture course, but to every other department. Much must be entrusted to others, because it is a physical impossibility to do everything one's self. As soon as a new department is organized get somebody to take hold of it. Do not wait to find the ideal person. Sometimes a very ordinary worker will develop into a magnificent helper, simply because of his faithfulness, and that is the chief talent.

Sometimes when a church is situated in a downtown district, and there are in the neighborhood many foreigners and others not sympathetic toward a Protestant church, it is a difficult matter to reach

the children through the Sunday School. A "Children's Hour" on a weekday afternoon is useful. A children's choir, recitations by the children, a solo—anything that children can do—will be appreciated. Have them sing hymns—when you can. In one Children's Hour, the children sang street songs of the best type. They contained sentiment that was helpful, as many popular ballads do, and the children were delighted. Sometimes the worst boy in the neighborhood would sing a popular song, to the great delight of his audience. It did him good, too. He could not be quite so rude after that. A ten-minutes' Gospel talk was always given at some time during the meeting, and frequently a friend would come and sing or recite. Soon there were twice as many children in this service as in the Sunday School, and they were children who did not ordinarily attend the school.

A concert course.

A fine concert course can be arranged, weekly, with singers from the quartette choirs of the city, or from some conservatory of music, where there are always good voices looking for practice. An offer to send a carriage to their homes and to see them safely back is usually all that is needed to secure their services—excepting some tact in telling them what one is trying to do in a musical way for the neighborhood, in order to win their sympathetic interest. Sometimes one may secure an orchestra in the same way. Recently the pastor in a Western city secured the best orchestra in town and

gave a concert with a ten-cent admission. They were charging 75 cents for the same programme every Sunday afternoon, in a downtown theatre, and were playing to an audience of 2,000 persons. The musicians' union, at his request, permitted the men to play at a reduced rate. It may be well, sometimes, to alternate weekly between the concert and the lecture.

A Boys' Club, with a membership of over 500, was conducted at an expense of only $30 for each year. This paid for some cheap pine tables and some printed matter, some games and a closet in which to keep them. The rooms were open every night except Sunday, and there was an average attendance of 150 per evening, although at a weekly entertainment given by outside friends there was sometimes an attendance of 400 newsboys and bootblacks.

The editor of the newspaper sold by the boys came down to tell how a newspaper is made. A college professor talked on "Habits." A surgeon told, simply, of the progress of his art. The possibilities along this line are almost limitless, and there is comparatively no expense. Friends contributed magazines and papers, and were glad to do so.

Interesting everyday talks.

One may have small groups of boys, led by some interested men and women who have talent—it matters little what, so long as it may be made helpful. A knowledge of geology, astronomy, wood-carving, printing, music—instrumental or vocal—almost any-

thing that will interest boys. And if one has a passion for one's talent, it is a comparatively easy matter to interest others. A city history club will be found instructive. Study the beginning of the city's life, its early landmarks, its development, its industries, the various departments of municipal government, the administration of public utilities, etc. Anything that has to do with the life of the city may be investigated by such a club. The most approved plan is the mass club for boys, with the subdivisions suggested above. A penny a week from the boys will usually meet incidental expenses.

What has been suggested for the boys may be done for the girls, only, of course, there should be other employments, which will readily suggest themselves.

A Penny Savings Bank is always a helpful enterprise. A bankbook is given to each child or grown person, stamps of various denominations indicating the amounts deposited. A complete outfit may be secured from the Penny Provident Fund of New York City, without any charge excepting postage. A few dollars originally invested will keep the bank going indefinitely. Almost every church or mission in the poorest districts of our cities conducts a sewing-school. Its expense is comparatively small, and it may be made a very valuable feature of church work.

Fifteen dollars, invested at a wholesale drug store, will establish a drug department for a free dispensary. There are physicians in every city who will

gladly give their services to such an institution, going weekly, or oftener, to the dispensary at the church. The physician will write out a list of the drugs required. A charge of ten cents for the medicine dispensed by the attending physician will keep the drug department always well supplied.

Free dispensary.

A drum corps may be maintained by the boys themselves. They can manage, in most instances, to pay an instructor a small amount, and until they can afford to purchase drums, a pair of sticks and a piece of rubber will do service. Indeed, for various reasons, it is best that they begin in this modest way.

It is a mistaken policy to continually offer privileges to any class without requiring some service or self-help. This, of itself, is an educative feature that is most valuable. I once had a Young Men's Club which was limited to ten members. They were all employed in factories near the church. The boys wanted a gymnasium. I told them that I would provide them with a room, if they would manufacture some of the material necessary for fitting up the gymnasium, and that I would help them in the matter of purchasing other material which they could not afford to buy. They soon had a simple outfit, and I had contributed only about $10. The boys appreciated it far more than if it had been given to them outright, and it was a pleasure to see how affectionately they regarded every part of that crude gymnasium. It was their own—purchased at a real

sacrifice. The moral and mental discipline, acquired through this effort, was of more value than any physical training that they might have received in a more elaborate gymnasium.

One may organize many kinds of clubs for all ages and for both sexes. Whether they are self-supporting or not, they should, in most instances, be self-governing. A club spirit among the people will give the work a strong *esprit de corps* which is very desirable in any kind of enterprise. A literary society for the young people will prove an inspiration.

Club life and spirit.

A flower mission may be conducted at practically no expense to the church. In this very beautiful ministry one can easily secure the interest of suburban dwellers who have gardens. The express companies usually carry, free of charge, the flowers which are sent weekly to the church for distribution. Little girls—perhaps the members of the Girls' Club—will serve as messengers in sending the refreshing bouquets to the sick and the poor.

A lack of money need not keep one from having a mothers' meeting. Music plays a most prominent part in the work of an institutional church. Why not invite the banjo club, that now meets back of the saloon, to make itself at home in the church? No doubt some of your own young men belong to it. Most churches have a chorus choir. Why not form it into a musical club for the purpose of securing a musical education? It

Employing musical talent.

would pay the Church to assume all the expenses of such an organization, if for no other reason than that it would give the Church a fine company of volunteer singers. But the class may be made nearly self-supporting by charging a small amount for dues.

This matter of making an enterprise self-supporting may be overdone. Making a downtown work self-supporting is not the most important thing in connection with such work. But these suggestions are offered to prove that quite a strong institutional church may be conducted under great limitations, so far as finances are concerned.

Self-support not most important.

Many more things can be done than are here outlined. It may not be wise to adopt every suggestion offered, and it may be well to adapt those that are adopted. Everything suggested may be done with the amount indicated, besides what the people themselves will contribute for special privileges. Hard work? Yes. But did anybody ever do anything that was worth while without hard work?

Speaking from a purely human standpoint—there is no patent way for doing these things, besides hard work and genuine enthusiasm for it. Perspiration is just as important as inspiration, and sometimes it accomplishes more.

Perspiration and inspiration.

After all, success in this work is a question of flesh and blood, rather than a financial problem. Sometimes you can buy it, and those who have the money are putting most of it into men and women. Right

here is the opportunity of the Church in its great social work. If we can secure the men and the women who will serve in the spirit of brotherhood—not "going down" but "coming over"—many of the social problems of the day will be got at, and men will be won to Christ.

*Rewarding Social Effort*

It is with a sense of satisfaction that Christian workers have noticed that the time usually comes in the experiences of these for whom we are pleading, when they have learned to live out in their homes the lessons which have been taught them in the institutional church. This answers the criticism of those who oppose the institutional church, that after this work has been engaged in for a number of years, it seems to have lost its power of attraction—but really, that institutional church may have finished its work in this respect. If one were to go into the homes of the community in which the church operated, it would be discovered that these homes had been so radically changed because of the influences and teachings of the institutional church that there is no longer the need which was found at the beginning. Therefore, this apparent failure is really the sign of the greatest success.

It has been complained that rarely do those who have been the beneficiaries of the institutional church unite with that church, and that because this has been so the institutional church is a failure. A

little insight into human nature will explain this seeming unresponsiveness, where this has been the case. Usually, when the ordinary man or woman has become the object of charity, they are eager to get away from the scenes and the persons who were the witnesses of their misfortune, but they generally go away with a new conception of the spirit of the Church, and ordinarily they are grateful to the particular church which assisted them in the hour of their great need, whether that assistance came through a free dispensary, the employment bureau, or some other agency of the Church. In many cases, they will unite with the Church in the neighborhood to which they have moved. Thus the Kingdom of Jesus Christ has been enlarged, and for this every follower of Him "Who went about doing good," should be grateful.

**The kingdom extended.**

As a matter of fact, however, the institutional churches of this country are receiving more people proportionately than are being received by the churches working exclusively on the old lines. And yet, such a comparison is hardly fair to the institutional churches, because, as a rule, they are located in the hardest fields, where the old line churches have utterly failed, and because no account is taken of the great good that has been accomplished in other directions, in which respect the old line churches have almost altogether missed out.

**Institutional churches most successful spiritually.**

The Protestant Episcopal Church in New York is

using institutional methods far more commonly than any other Church and it is growing more rapidly than any other denomination. In this denomination, in New York City, the churches which are growing most rapidly are institutional.

The Markham Memorial Presbyterian Church in St. Louis for several years has been receiving more members on confession of faith than any other church in the same Presbytery, and it is the only Presbyterian church in the city which is recognized as institutional. During a recent year it stood eighth in this respect among the 8,000 Presbyterian churches in the United States.

The average Congregational institutional church has six times as many additions on confession of faith as the average church of that denomination.

# VIII

## AGGRESSIVE EVANGELISM

*The Gospel for the City*

Whatever may be said in condemnation of individualistic evangelism, and however inadequate it may be to meet all the needs of men—social and ethical—nevertheless it is fundamental in the task of bringing about right relationships between men. Therefore, in the gifts which God has distributed among men, He has given it to some to be evangelists—men whose peculiar work it is to win others to Christ.

Individualistic salvation essential.

Every generation has presented a peculiar need in religious life and work, and always has God had ready a man to preach the message which his age needed most, but whatever else that message may have included, it never left out the great fact of man's personal relationship to God. That cannot be a true social message which eliminates Him Who taught us that all men are brothers. There may be differences of opinion as to methods of approach: frequently the language is different, and sometimes the doctrine taught has varied, but every great evangelist of to-day stands for personal salvation as a prime factor in securing better social conditions.

The recent visit to America of Gypsy Smith and W. J. Dawson has been fraught with great blessing to thousands. Their clear-cut messages have resulted in the quickening of multitudes who had not known God. The world-wide movement under the leadership of R. A. Torrey, who has many of the stronger characteristics of D. L. Moody, was probably the greatest campaign ever conducted in the history of evangelism. Dr. Torrey has demonstrated beyond all question that old-fashioned doctrinal preaching has not lost its power over the hearts of men, whatever may be said for the new evangelism.

Simultaneous campaigns, covering the entire city through numerous centres, and which work out from a common centre, are meeting everywhere with the success which they deserve, under the direction of generals in the Church whose ability as leaders would do credit to any movement which requires force, intelligence, and enthusiasm.

Moving the city for God.

The great city campaigns conducted under the leadership of Dr. J. Wilbur Chapman, have challenged the Church to step out into larger and better work. His peculiar method is to move the city from the centre. The movement is centrifugal rather than centripetal.

While the methods adopted in these campaigns are far from being either unsafe or insane, nevertheless there is a boldness of conception and execution which sometimes startles even those who consider them-

selves progressive. To be sure, the "Midnight Parades" are not especially new, but never before have they been conducted in just such a manner, and with such results.

Ten thousand marching Christians singing the songs of Zion in the "Red Light" district is a spectacular proceeding which shakes the city. But it is more than that, and it accomplishes more—it is an evidence that these Christian people really care for the outcasts from society, and it wins many of them to Jesus Christ.

To have the largest theatres in the city packed full at the midnight hour, after such a parade, and to have the new day become as the beginning of life to multitudes, is indeed a significant thing, which causes joy in the presence of those who sang at the birth of Him Who made it all possible.

A midnight meeting.

The children march for Christ. It is a gala day for them. Beginning with a unique service of song, following immediately the afternoon school session, they pour into the streets, are quickly lined up, and parade through the principal downtown squares, drawing attention to the crusade against sin which is going on all over the city.

Asking that the stores and the offices of an entire municipality be closed for two or three hours during the middle of the day, so that the whole city may forget its business and remember its God, seems a bold thing to ask, but whenever it is requested, the answer

is always in the affirmative. Hebrew, Catholic, Protestant, and infidel—all join in testifying that God still reigns;—with various motives, true enough, but does it not prove that when the Church is really in earnest about its business, it may command even those who now scoff at its seeming lack of enthusiasm? Anyway, once again the city is told that a movement is in progress which makes for its salvation.

To adequately describe the big men's mass meetings would be an impossibility. Often hundreds cannot crowd into the largest halls and theatres in the city to hear about their sins—and their possible salvation. For a score of men to leave the topmost gallery, working their way down the winding stairs, go out into the street and back again into the main part of the theatre, so that they may take a public stand for Christ, indicating by so doing that they have accepted Him as their Saviour, proves, at least, that they are in earnest. This was done many times, but many more came from the main floor and the balcony. It has been said that men are hard to reach. Again and again is it proven that they are easier to win than women. Getting at them—that is the hardest part of the problem. In theatre, hall, shop, and on the street—wherever men would come, there the Gospel is always preached with power.

The noonday meetings in the largest downtown theatres bring thousands into touch with the movement. The "Good Cheer" meetings on every Mon-

day morning bring echoes from every district. "Cheer Up" meetings, somebody called them by mistake one day, amid the laughter of the audience, but they are that, too. Not only are cheerful tidings brought in, telling of the good work as a whole, but here and there a man will tell of the new life that has come to him, and often a woman will repeat the story of a great newly given joy, which finds an echo in many hearts and lives in the immense audience.

Inspirational services.

Besides all these great special meetings, and demonstrations, there are the regular nightly services, not only in the centre of town, but at every strategic point in the city, in charge of the group of evangelists and their singers who accompany the leader.

*The Gospel in the Slums*

Down into the slums they go, too, these evangelists —to rescue the wrecks of humanity who are stranded there. It was in a city on the Western coast that Dr. Chapman was featured last season, as a special theatrical attraction—it was one of the most unique things ever heard of in that town. He was the "star" for an evening in the "Strand Theatre."

"Starring" an evangelist.

The "Strand" is on the "dead line." That is, it borders that part of the city which, by common consent, is given over to the so-called lowest element in society. Past its doors stream, nightly, hundreds of men on their way to the dens and dives of the "Ten-

derloin." But the "Strand" gets its share of the horrible business of that neighborhood. Its immense dance hall and vaudeville show attract crowds of men—especially the younger men—who have a desire to see the seamy side of life.

The details of the meeting were admirably worked out. The advertising consisted of large posters which adorned the fences and the billboards of the neighborhood, but in addition to these, invitation cards were printed and sent to the inmates of the gaming houses and houses of ill repute. "Come" —read the invitation—"it will do you no harm. It may do you some good." These invitations were issued by the manager of the theatre.

When Dr. Chapman and his assistants arrived, the streets were thronged by thousands of men who could not enter, because both the dance hall and the theatre were already filled. Forcing their way through an alley with the help of half a dozen policemen, the party was soon confronted by an audience of two thousand men, while in the theatre immediately adjoining there were nearly a thousand more. In the galleries and in the boxes were seated many of the women of the community, who had accepted the invitation of the manager.

Needless to say, the audience was not made up of those who usually attend the services of the churches. The owner himself presented the speaker: **Some striking characteristics.**

"Ladies and Gentlemen," he said, "it is a great

favor to introduce Dr. Chapman, who will take charge of the meeting."

"I haven't come down to tell you that you are sinners above all other people," was the evangelist's salutation. "Sin is sin, no matter who commits it. I have come to tell you that God loves you.

"Shall we sing 'Nearer, My God, to Thee'?"

How they did sing it! Above the strong bass voices of the men, standing on the main floor, could be heard the clear sopranos in the galleries. Those girls had been Sunday School girls. Many of them told Dr. Chapman so. The way in which they sang that sacred song proved it. The tears that came into their eyes indicated it.

And when the audience was requested to repeat the Twenty-third Psalm, the hearty response was a sign that the men had at one time been familiar with better things. It needed but little prompting to bring back memories of a period in their lives when that sweet Scripture was regarded as a precious heritage. And who knows but what it had often proven to be that even during the days and nights of wandering from the far-off home in the East?

"When he was yet a great way off, his father saw him," was the text around which the story of the Prodigal was woven.

An effective appeal.

Closely packed and uncomfortable, as most of the men were, their interest was intense. Sometimes a sob, coming from the gallery, could be heard all over the crowded building, but

no one mocked, for wasn't everybody trying to hold back the same cry of the soul?

"Who is there to-night that has a desire to come to the Father? Who will lift his hand for prayer?" came the invitation at the close of the address. All over the audience were the hands lifted, and when the speaker requested that those who desired to be prayed for should kneel with him, it seemed as though a cyclone had swept over the crowd as the men went down by hundreds.

The manager had been standing in the "wings" during the service. Evidently he was deeply touched.

"This is the greatest thing that has ever come into my life," he said, with deep feeling. And as the preacher held his hand, the tears came streaming down his cheeks.

After the service Dr. Chapman visited some of the boxes, in which groups of the young women remained, apparently unwilling to leave for their miserably gaudy abodes, and go back to their lives of sin.

"Girls, I'm very sorry for you. This is an awful place. Don't you think so? I have a daughter myself, and I know what it must mean to your father to have you here. Won't you give it up and go home?" There was a moment's silence as the evangelist waited for an answer, then he added:

"You surely cannot enjoy this kind of a life."

Then, perhaps the youngest and one of the bright-

est said: "Not altogether; I expect to leave it some time, but the glamour hasn't worn off yet."

But that was the expression—not altogether sincere either—of the boldest. The rest hung their heads, and two or three burst into tears.

The next day the manager of the theatre was notified by two of his girl performers that they had decided to give up the business. They were going home. They would give up their assumed names and all that they implied and try to live right lives. That week, four women, in good circumstances—members of one of the most prominent churches in the city—informed their pastor that they were ready to assist any woman in the Tenderloin in every way possible. Letters came from the suburbs and nearby cities offering assistance and promising to shelter any sin-sick girl who desired help. The ministers of the city who were present at the meeting were introduced to the audience, with the remark that if ever any man or women needed help of any kind, these men stood ready to render aid. "The churches *do* care," insisted the ministers.

Some of the results.

Finally, at a meeting of the ministers of all denominations, held a few days after the theatre services, it was resolved that a permanent rescue work be established, in the heart of the Tenderloin, which should be conducted in a large, aggressive way.

These are the results which are known about definitely. But who can tell of the other men and women who were touched by that service, and who re-

solved to forever forsake sin and live for Christ—those who did not give their names to the workers, or, perhaps, did not even kneel in prayer?

*The Gospel in the Shops*

Special campaigns in the shops at the noon-hour, having for their purpose the reaching of working people, are being successfully prosecuted in many American cities. The Young Men's Christian Associations are giving a great deal of attention to this phase of evangelistic work, although, as a rule, their meetings are in the nature of Bible classes, having, however, the evangelistic motive. Many Young People's Societies are becoming interested in this method. But especially has the Church, usually upon an interdenominational basis, taken up this method of "getting at" working people.

Such a campaign was recently conducted by five hundred churches in Chicago, with very good success. About three hundred meetings were held during ten consecutive days, omitting Sunday, in one hundred and ten different centres. They were attended by nearly one hundred thousand workingmen. Fifty thousand souvenir programmes and thirty thousand Gospels in various languages were distributed. The entire campaign cost something over one thousand dollars, although more than one-half of this amount was spent for cornetists. Besides the ministers, a large force of laymen assisted in the meetings as

**Three hundred meetings in ten days.**

soloists, leaders of singing, organists, distributors of programmes and Gospels, gramophone operators, and personal workers. All of these gave their services gratuitously. Indeed, no one connected with the campaign was paid for his services, excepting the professional musicians.

Personal letters were sent to every shop-owner in the city employing over one hundred men, requesting that permission be granted the committee to conduct meetings in their plants. Many responded favorably without further solicitation. Others required a personal interview by men who were especially gifted in meeting objections of the kind offered. After the plan of campaign had been carefully explained, permission was granted in almost every instance. Printed notices of a uniform size—fourteen by twenty-two inches—were posted in the shops two days before the first meeting was held.

Getting into the shops.

On the appointed day, promptly at noon, the cornetist took his station at the meeting-place, and just as soon as the whistle ceased its shriek, he began playing, as the men filed out or sat down to eat their lunches. It was good music, too. It was not necessarily the kind that is known as "sacred music." Sometimes it was a "rag-time" selection, or some other tune that was familiar to the crowd, which, perhaps, they had first heard at the theatre or in the saloon. But whatever the tune, it was well played, for every cornetist was a professional, and understood his business. It was the chief function of the

cornetist to collect the crowd, and he usually succeeded.

While the cornetist played, the other workers distributed the four-page souvenir programmes. On the front page was printed part of Henry Van Dyke's poem, "The Toiling of Felix":

"This is the gospel of Labor—
Ring it, ye bells of the kirk!
The Lord of Love came down from above
To live with the men who work.
This is the rose he planted
Here in the thorn-cursed soil;
Heaven is blest with perfect rest,
But the blessing of earth is toil."

The second page contained five selected hymns. These were followed, on page three, by some appropriate Scripture. The last page contained a greeting to workingmen from the Chicago churches. It read as follows:

The Church's greeting to workingmen.

"The churches of Chicago have a message for the workingman. That is why we come to you in these shop-meetings. There is no other reason for our coming. In social life it is customary to return another's call. May we not expect you to call on us? We assure you of a welcome in our church homes.

"But there is another reason as to why you should go to church. Some of you have children. Your children are watching you. They believe that you are the best man in all the world, and that what you

do must be right. You know how true that was in your own childhood experience. When the awakening comes to your children, as it one day came to you, would it not be more comfortable for you to realize that your example as fathers was such as to lead them toward that institution which, way down in your hearts, you know to be the most uplifting force in human society?

"Your wives need your help in training those children for God and for righteousness. It is hardly a square deal to thrust upon our wives all of the responsibility in this matter.

"You need the Church for your own sake. Perhaps you are saying that you can lead the Christian life outside the Church. That may be true. As a matter of fact, however, you do need the Church to live the best kind of a Christian life, and you know it. Why not be honest about it? We want not yours, but you. Our business in the world is to help people. We do not pretend that we are blameless —but we do believe that in our churches you will find that sympathy, that fellowship, that hope, that life, which we ourselves found. We want you to have it. More important still—Jesus Christ wants you to have it. Won't you come?"

These programmes were eagerly sought by the men, and many of them were taken to their homes, where the wife and children received the benefit of whatever good they contained.

Usually the cornetist played ten minutes. He was

followed by a vocal soloist, and at 12:15 the speaker began. It was found important to close promptly three minutes before the whistle blew, calling the men to work. Rarely was more than half an hour given for the entire luncheon time, so that it was necessary to crowd the entire service into fifteen to eighteen minutes, aside from the time given to the cornetist. Sometimes the men were urged to sing. In most cases, however, this was not attempted, not only on account of the lack of time, but because it was thought that they were not sufficiently acquainted with the leader. Not always was a Scripture lesson read, nor was prayer offered at every meeting. Neither were the men always urged to give an outward manifestation of their acceptance of Christ. The leaders were guided entirely by circumstances and their judgment was usually good.

Details determined by circumstances.

No one can estimate the good accomplished by the distribution of the Gospels. The men were not urged to take them, although they crowded about the speaker and his assistants after each meeting in order to receive copies. Even before the workers left the shop, many of the men were seen seated in corners, earnestly reading what, to some of them, must have been a new story.

Eagerness for the Gospels.

At the close of each meeting a postal report-card was filled out by the speaker and mailed to the office, where the results were systematically tabulated.

As a partial result of the campaign, the committee

received seventy-five requests for permanent weekly meetings. These were distributed among the churches situated nearest the factories desiring meetings. Another happy result was the stirring which came to preachers and lay workers alike as they saw the possibilities in this form of Christian service.

One of the leading ministers of the city wrote, in reply to a request that he tell something of his impressions, as follows:

"I was impressed: (1) With the willingness and ability of the everyday pastor and layman to do this work. The talking was effective under very trying circumstances at times. (2) The willing hearing men and women gave the preaching, though it may have seemed to them a little out of the ordinary. (3) The hope and new spirit it gave to some of the workers. They felt they were doing something after the manner of the true disciples who were told to 'go.' I felt this myself. (4) It was a great comfort to hundreds of workingmen, who, as Christians, working alongside of swearing, unsaved men, get discouraged with the situation that no one seems trying to relieve. (5) That the Church has the matter in her hand now. The men are disarmed, to considerable extent, of their old-time prejudices against the Church, and are more ready to give her a hearing than before. She must follow up her gains. (6) The Bible, in all languages, *must* be given the people of Chicago. They want it. They will take it and read it. The results will appear

Seven favorable points.

small, perhaps, but certain. (7) Some permanency must be given the effort after shop-work. It is a call we cannot refuse to heed."

Another wrote: "In response to your letter I am glad to say that the impression made upon me by the effort to reach the men of the factories has been really profound, not so much by reason of what has already been accomplished—though that has more than repaid every effort put forth, I am sure—but especially by the open-door that has been set before the Church of this city. We have been lamenting the fact that the people do not care to come to our churches as we think they should, and some, indeed, have gone so far as to hold that it is but little use to try to win the multitude for Christ. Scepticism is always ready to say that the Gospel has now lost its power—when, behold, a door is touched and opens, and we are before thousands of intelligent workingmen, the bone and sinew of the city and the country, ready and even interested to hear the 'old, old story.' What a failure it will be if now this door is not made a ready means of access to these workingmen's homes, and thus to the hearts and lives of their families. What if the Church, as such, does not reap any immediate reward! It is enough if the kingdom is strengthened. But the Church will be helped if the kingdom is."

An open door.

Cordial letters of approval from the shop-owners and superintendents might be multiplied, indicating that the work appealed to their sane busi-

ness judgment. Even Jewish employers responded favorably. Here is a letter of commendation which came from a Jewish firm employing several thousand men:

How the employers took it.

"Dear Sir: Your favor of ——— received. I believe that work, such as your committee is doing, always results in good, and is worthy of encouragement and support by the business community. I have no doubt but what most large companies will be glad to have you conduct meetings in their establishments, as the way same are handled by you does not interfere with the work of employés. Wishing you the success which your work deserves, we beg to remain

"Yours very truly,

"S. & S. Co."

There are few better ways to reach workingmen for Christ than through shop-meetings. Perhaps it is because the grime on his face serves as a mask to his emotions, or because he feels more comfortable in his overalls than he does when he is "dressed up." Possibly he thinks that he has the leader at a disadvantage because he is in strange and unfamiliar surroundings. Or it may be that he feels more secure because he is surrounded by his shopmates. The minister may look a little different to him, perched on top of a machine tool or a packing-box than when he stands in his pulpit on

Why workingmen respond.

Sundays. It is barely possible that it is because the preacher gets away from ecclesiastical expressions, and that the "holy tone" has been left in the church. No doubt he is impressed by the fact that the minister is in dead earnest, or else he would not come down to speak to him in his shop. Anyway, for some reason, it is comparatively easy to approach the workingman in the shop in which he is daily employed.

It is considered quite an accomplishment in some churches if one succeeds in getting a dozen workingmen into the Sunday-school for the study of the Bible, even though practically every one is a professing Christian. The class is considered of sufficient importance to warrant one in spending a great deal of time in preparation for the Sunday session. But here is an opportunity for reaching many more men, and men who rarely, if ever, go to any church. Other methods may be employed with good results at various seasons of the year, but it has been demonstrated that the shop-meeting is one of the best methods at any time of the year.

*The Gospel in Public Institutions*

Meetings in public institutions, such as jails, hospitals, and poorhouses, reach a very needy class. In some cities religious organizations have appointed chaplains to minister to the inmates, and, as a rule, the greater part of the work is left to this official, whereas the opportunity for

Reaching a needy class.

volunteer service is almost unlimited. Especially is this true in connection with the regular Sunday preaching services, which are always looked forward to with great interest by the unfortunates who, for various reasons, have been deprived of a freer, fuller life.

Many of the inmates can be reached at no other time in their lives. Sometimes they attend the religious service simply as a diversion, but in the end they are won to Christ. They have come to an end of things in their own lives. They have time to think soberly upon the matter of their personal salvation. Some men seem to have been sent to jail in order that they might be brought nearer to Christ. Some of the best-known workers in rescue missions were started on the right way as the result of a personal service rendered or a sermon preached in jail.

It is the service of the sympathetic volunteer assistant that usually counts for most. The inmate realizes that it is not done professionally. It is a decided advantage to conduct such services regularly. Indeed, this is almost essential if the best work is to be accomplished. Managers of such institutions soon tire of the spasmodic efforts of amateurs, whose enthusiasm soon fades away.

One's common sense will dictate the rules for such work. Secure the permission of the Superintendent, keep the good will of the attendants, do not violate the laws of the institution, and attend strictly to

the business in hand, are among the most essential things to remember. Tact is absolutely necessary, in prayer, in conversation, and in public address. Usually the same kind of a Gospel message should be preached that would be preached elsewhere, without reference either to the peculiar circumstances or the surroundings of the audience. The use of literature is very strongly recommended. The inmates have time to read. But the material employed must really be worth while.

General rules to be observed.

*The Gospel during the Summer Season*

The summer season offers a peculiar advantage for aggressive evangelism. Meetings in the open air in front of the church, especially if that church is on a public square or across from a park, can be made most effective. Conducted for half an hour before the regular evening service, the crowds may be drawn into the church for the second service. If the church is on a side street or away from the crowd, the logical thing to do is to go to the street or the square where the crowd is.

Meetings in the park itself can sometimes be arranged. Permission must be secured from the Park Commissioners or from the city authorities. In Pittsburgh, the Rev. S. Edward Young has had remarkable success in such work, sometimes speaking to fifteen thousand persons on Sunday afternoons. But on a smaller scale, this

Opportunities in the parks.

work may be carried on by many churches in the city.

Meetings on the docks of the city have been carried on with great success, especially in Philadelphia and New York. The stereopticon has been used in these cities, and always with profit. Noonday meetings on the street, near public buildings or general office buildings have been successfully carried on in some cities.

Tent work is very attractive. In several leading cities such work has become a permanent feature of summer evangelism. In a leaflet, published by the Presbyterian Evangelistic Committee, Mr. John H. Converse, Chairman of the Committee, writes as follows, with reference to this form of Christian service:

Under the canvas canopy.

"The approach of summer suggests the opportunity and the need of arranging for evangelistic work during that season. Whilst, in some cases, the impression prevails that during the summer there must necessarily be a cessation of such work, we urge upon pastors and elders the special opportunities which are presented at that time. In many cases social engagements are fewer during the summer, places of amusement are closed, people are generally out of doors, and there is more leisure to attend evangelistic services.

"We do not desire to urge any one form of work more than another, realizing that conditions differ in different localities. Open-air work in churchyards,

parks, public squares, and on the streets, is with many a favorite method. The use of halls, theatres, armories, and other available buildings has also much to recommend it. It is believed, however, that the general preference would be for tent work. This has been tried in many of our cities and has been found to be attractive and especially efficient. Multitudes who would not enter a church will attend tent meetings. Tents can usually be hired at moderate charges. The following is the estimate of the cost per week of tent service, based on the experience in Philadelphia:

Items of expense.

| | |
|---|---|
| Rental of tent, per week, for the season | $10.00 |
| Rental of chairs, per week | 10.00 |
| Lights, per week | 5.00 |
| Janitor, per week | 9.00 |
| Moving tent | 5.00 |
| Printing, advertising, etc | 10.00 |
| Evangelistic and musical services (average) per week | 70.00" |

When the preaching and singing are done by the minister and volunteer assistants, the expense is less than one-half. In some cities this has been done with good success.

A plan of work.

The Rev. James B. Ely, D. D., who has had direct charge of the Union Tent Campaign, conducted in Philadelphia and in New York City, and who is regarded as an authority in this work,

submitted the following plan for New York, which was substantially carried out last summer.

"*First.* That ten or more tents be established throughout the city in districts of homes, or clusters of homes, where lots can be secured; the tents to tarry not less than three or four weeks, and all the season, if the interest warrant. The tent to be thoroughly equipped in every way. In foreign sections of the city, where lots can be secured, that a tent also be used and the preaching be in the language of the people.

"*Second.* In the more congested sections, where no lots sufficiently large for a tent can be secured, or where it may not be best to begin work by the establishment of a tent, a stereopticon will be used in the open air with speaker and good music provided.

"*Third.* On Sunday nights, in addition to the work carried on in the tents or in the open air, that an attempt be made to have one or two of the theatres open, in which preaching services may be conducted; if possible, the use of some halls on Sunday nights.

"*Fourth.* That in all tents established, children's meetings may be conducted in the afternoon or early evening.

"All the tents to be related to the central committee and under its management. For each tent or place operated, the following equipment will be provided:

Manning the tent.

"1. A Speaker.

"2. A student assistant, who will give his whole

time to the general organizing of the work of the tent, following up results, distributing literature, advertising matter, etc.

"3. A musical nucleus—organist, cornetist, precentor. These will be responsible for gathering a volunteer chorus.

"4. A janitor, who will take care of the tent.

"5. One worker for children, who will be able to speak and conduct children's meetings and visit the homes of the community."

Dr. R. A. Torrey, whose remarkable tour of the world in the interest of evangelism, which resulted in the professed conversion of 30,000 persons, and who is now conducting great evangelistic campaigns in this country, had, as Superintendent of the Moody Bible Institute in Chicago, an unusual experience in training men and women for practical Christian service. In his book, "How to Work for Christ," Dr. Torrey gives the following illustrations with reference to the value of open-air meetings:

A "congress of nations."

"One of the most interesting meetings I ever held was just outside a baseball ground on Sunday. The police were trying to break up the game inside by arresting the leaders. We held the meeting outside, just back of the grand stand. As there was no game to see inside, the people listened to the singing and preaching of the Gospel outside. On another Sunday we drove down to a circus and had the most motley audience I ever addressed. There were people present from almost every nation

under heaven. The circus had advertised a 'Congress of Nations,' so I had provided a congress of nations for my open-air meeting. On that day I had a Dutchman, a Frenchman, a Scotchman, an Englishman, an Irishman, and an American preach.

"Sometimes the audience that you do not see will be as large as the one you do see. You may be preaching to hundreds of people inside the buildings that you do not see at all. I know of a poor sick woman being brought to Christ through the preaching she heard on the street. It was a hot summer night, and her window was open, and the preaching came through the window and touched her heart and won her to Christ. Mr. Sankey once sang a hymn that was carried over a mile away and converted a man that far off. I have a friend who occasionally uses in his open-air meetings a megaphone that carries his voice to an immense distance."

*The Gospel in Song*

Music in evangelistic work is almost—if not quite—as important as the preaching. Mr. Moody used it as probably no other man has done, and his record would seem to indicate that, properly employed, it is an important factor. He employed music to prepare the people for his message, as well as to clinch the truth after it had been preached. Therefore, he gave the matter of hymn selection careful study. His soloists also were keenly alert as to just what to sing. Prof. D. B. Towner, who was Mr.

Importance of music.

Moody's associate, and who to-day has charge of the Music Department in the Moody Bible Institute, insists that the singing of the people is just as important as the solo work. Therefore, it is essential to have a good leader. Probably it is more important to have a man in charge of the music who can get other people to sing, than it is to have one who is a good soloist but who is unable to do so. With reference to the matter of hymn selections, Professor Towner says:

"Having the right sort of a leader of the singing—you still must have a suitable collection of hymns and tunes. I say hymns and tunes, because we so often see a good hymn coupled with a poor tune, or a good tune coupled with a weak hymn. In either case the result will not be satisfactory. Because of this many are opposed to the introduction of new books and songs in a revival.

Good leader essential.

"There are two extremes which should be avoided in choosing music for evangelistic meetings; first, the frivolous light songs, and secondly, the too staid and grave ones. I do not say classical, for the term classical, as generally applied to music, is misleading. It is a prevalent opinion that classical music is difficult, which is as great a mistake as it would be to measure hymns by their length, or a picture by its size. Many of the very simple tunes are truly classical, while much of the difficult music is anything but classical. It often requires time to determine whether a tune is a classic. I venture that very few, if any, would have pronounced 'Old Hundred'

classic in the year that it was written, and yet to-day no man of any calibre would pronounce it otherwise.

"While great care should be exercised in the selection of music for revival meetings, yet one must not be hypercritical about new songs. . . . If a tune is well written, no matter how simple, don't be afraid to try it. If a hymn does not teach error, direct or implied, don't be afraid to give it a trial; but if it does, no matter what its literary merit may be, let it alone. Let it be distinctly understood that we are not opposed to the use of old hymns. We believe that the good old hymns are the heritage of the Church and should be regarded as such, and that they should be sacredly kept and perpetuated, and that each successive generation should be taught to sing them well, but to hold on to these to the exclusion of the new ones would be a calamity. As new men come on the scene, they embody the truth into new hymns, and it gives it a freshness just as is the case with a new sermon. New tunes awaken new interest in these themes, such as the old ones do not. As we become familiar with a tune, it gradually loses its power with us, even though we never become tired of it. But the new tune arrests the attention, and gives the truth it carries a chance to enter the heart. Some people seem to outlive their usefulness, while others never do. It is just so with songs. There are those that should be in every selection, and there are others that seem to have been embalmed,

as it were, and laid away in the denominational books which are never used. Let them rest in peace, while others come on and do service in their turn.

"In the great reformation under Martin Luther in Germany, the historic Huguenot movement in France, the Methodist revival in England and America, hymns were one of the mightiest instruments used of God to spread and perpetuate the work. If we are wise, we shall make much of holy song in the great revival upon which we are now entering."

Music in revival history.

*The Gospel in Print*

Literature has its value in evangelistic work, but some "tracts" are so antiquated as to be almost useless. Others lack point. Still others are so offensive in style as to defeat the very end for which they were written.

There is one thing about this kind of work which should make it attractive to all. Anybody can do it. Some get better and more results than others, but all can get some results. There are several important advantages in using literature. The leaflet that you give a man always sticks to the point. We don't always do that. Therefore, it never gets side-tracked by a specious argument. It never loses its temper. It will be read by people who are sometimes ashamed to talk on the subject that you wish to present. Frequently

Value of using literature.

it will tell the story far better than you can put it. It never gets "rattled."

But—don't call it a "tract." If "pamphlet," "leaflet," or "booklet" will not do, invent another name. To most people—especially those who have a prejudice against the Church—"tract" savors of the goody-goody.

You should be familiar with the arguments or the appeals which you are making in the printed page; first, because you should know just which leaflet is needed for a particular case; and second, because you should know just what to use next in order to follow up your previous effort.

It is helpful, sometimes, to underscore certain words or sentences. This for two reasons. It will call attention to the most important parts of the leaflet, and it catches the eye of the casual reader who may not care to take time to read the entire leaflet. These outstanding catchwords may hold his attention, and possibly interest him to the extent that he may want to study the entire pamphlet. If the leaflets are being distributed in connection with the Church, it is a good plan to use a rubber stamp which indicates the name, location, and hours of service of the church and extends a welcome.

**Emphasize striking sentences.**

You should have a system in your plan in order to get the best results. Map out a particular district which you will determine to cover, and then work it. This may be done in various ways. A house-to-house

canvass is always effective. This method also affords an opportunity of becoming acquainted with those whom you are trying to win. If you are striving to win the men in the community, first secure their names and addresses. One of the best ways to do this is to copy the names of voters from the ward election sheets, or else secure the names and addresses from the pay-roll of the factory near your church. Then mail them regularly such leaflets as you think should be put out. Plan to get a series of leaflets which have a cumulative value. A one-cent stamp will carry (unsealed) two ounces of such matter.

If this is kept up for a month, sending the leaflets weekly, so that they will be received each Saturday morning, for instance, it is bound to make an impression. There is value in sending them at stated periods, rather than at irregular times. It is the steady, rhythmic, repeated blow in the same place that counts. If this method is continued you will hear of something definite being accomplished. Somebody should become directly responsible for such a campaign.

**Constant effort counts.**

Make arrangements with the newspaper carrier to have the leaflets placed in the papers which he delivers at the homes or which he sells on the streets. No one will mind receiving this extra reading matter, and it may do good. It is true that some of the leaflets may be wasted by this method, but so are a good many sermons wasted because they are not

heard. Enlist in your cause a workingman in a particular shop who will regularly distribute the printed matter. If he is a Christian man, so much the better. If he is not, he may become so interested in the work that he will accept your viewpoint. Literature distributed among men in the shop is passed from man to man and is usually very thoroughly discussed at the noon-hour, as their lunches are being eaten.

Perhaps you can get a trades-unionist to put out the leaflets among his associates at the regular meeting of the union.

Leaflets may be used at the close of the sermon, or they may be used as advertising matter before the sermon is preached. Housekeepers may give them to the men who call at their back doors to deliver groceries, meat, milk, ice, etc. Workingmen who are temporarily employed in your home should also have your interest.

General method.

Sometimes leaflets which counteract error may be handed to the audience as it leaves a hall in which error has been preached. Occasionally, crisp, up-to-date leaflets—especially those dealing with the workingman and the Church—will be printed by your local paper.

Bible classes may be organized for the distribution of printed matter. Men's clubs may have literature committees. Missionary and young people's societies should have literature departments which will care for the work.

There is no reason why every church in the land should not push good literature. In some instances men are spending fortunes for the sole purpose of sending broadcast the printed matter which tells of something in which they are interested. Every political party uses it. Reformers employ it. The Socialists regard it as their most valuable propaganda method. General advertisers send out tons of it. They do it because they have found that it pays. If it pays them, it will pay the Church.

Plan pays others.

*The Gospel Advertised*

After the meetings have been arranged, and all the details perfected, it is important that the man on the street and the people in the homes should be invited. Therefore, it is necessary to advertise. During a recent city evangelistic campaign the following advertising methods were employed.

Having no constituency to begin with for the general meeting in a large downtown hall, it became necessary to bring together an audience from the hotels and boarding houses in the neighborhood. Early in the campaign a list of nearly two thousand of these was made up, and each week admission cards to the principal meetings were mailed to those in charge of the places of entertainment, their sympathetic interest having been secured through letters which were addressed to them before any cards were sent. About

Enlisting 2,000 hotels and boarding houses.

one million cards and dodgers were sent out during the campaign. A selection of fifty leading hotels was made and in each one a small, neatly framed announcement was hung up in the lobby, inviting visitors, especially, to the meeting.

A sign forty feet long and four feet wide was hung over the front entrance of the main hall, the reading matter being changed each week. Muslin signs advertising certain features were displayed on the sides of each of the Gospel wagons. The dashboards of the street cars were used for the same purpose. In the amusement columns of the most widely-read newspapers, advertisements were inserted which rivalled in size those displayed by the popular shows in town. Photographs and special "write-ups" were printed by the daily papers without expense, and reports from the meetings were given liberal space, thus keeping the work before the public. Hundreds of large cards were placed in store windows and tacked on telegraph poles. During part of the time a wagon, displaying two signs in the shape of a tent—ten by twelve feet,—was employed in the downtown streets every day between ten and three to advertise special features. Large muslin signs were attached to the sides of the tents, and bulletin boards on street corners and near churches invited the passers-by. The theatrical billboards were utilized. Transparencies, with the frames about four feet wide on the four sides and three feet deep, the sides of which were covered with muslin and upon which

was painted in black letters the announcement of the meetings, were carried through some of the main streets during the early evening, tallow candles on the inside illuminating the painted matter.

*The Gospel Presented Personally*

Important as these methods may be, there is none more important than personal evangelism. For this is fundamental, even in the large, public enterprises. It was Philip's method. Philip brought Andrew, and Andrew brought Peter. Andrew never preached a great sermon nor did a "great" thing, so far as we know. But he was instrumental in saving his famous brother, and that was worth while.

It was Christ's method. He dealt personally with the woman at the well. He gave Nicodemus the best and the greatest truth that He had. It was to a single man that Christ spoke those wonderful words: "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." If personal evangelism was not beneath our Lord, surely it is not too humble a task for us.

Christ's method.

If every Christian were to give himself to personal evangelism, winning one soul a year, more persons would be saved than are to-day being led to Christ by the preaching of all the ministers in the world combined. And yet, strange as it may seem, there are multitudes of Christians who have never men-

tioned the subject of personal religion to a single soul, from the day that they themselves were converted. "He that winneth souls is wise," we are told by the prophet of old. And "they that win many to righteousness shall shine as the stars, forever and ever."

In his little book, "Individual Work for Individuals," H. Clay Trumbull says:

"As a rule, the intensity of the appeal is in inverse proportion to the area covered; in other words, the greater your audience, the smaller the probability of your appeal coming home to a single heart. I once heard Henry Ward Beecher say: 'The longer I live, the more confidence I have in those sermons preached where one man is the minister and one man is the congregation; where there's no question as to who is meant when the preacher says: "Thou art the man."' Years after this, I heard the Rev. Dr. Nevius speak similarly as to the missionary field in China. He said he wanted no great preachers in his field. That was not the sort of missionaries who were needed in China. If he would find a man who could talk familiarly face to face, with another man, wherever he met him, he had missionary work for that kind of man in China. This is the way to do Christian work in China, or in America."

Expert testimony.

To win the city for Christ requires a vision. But God is waiting to give that vision to many.

Was not Dwight L. Moody aroused to *his* great task by the words of a famous English preacher who told him that God is waiting for the man through whom He can show the world what He would accomplish through one who is wholly given up to Him? God still waits for others.

God's challenge to the Church.

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